DOCUMENT RESUME

ED 021 209 48 AL 001 261

By- Long, Ronald W.; Diomande, Raoul S.

BASIC DYULA. GRAMMATICAL OUTLINE AND INTRODUCTORY EXERCISES. FIRST DRAFT.

Indiana Univ., Bloomington. Intensive Language Training Center.

Spons Agency- Office of Education (DHEW), Washington, D.C. Bureau of Research.

Bureau No- BR-7-0301

Pub Date [68]

Contract- OEC-3-7-070301-1526

Note- 353p.

EDRS Price MF-$1.50 HC-$14.20

Descriptors- *DYULA, *INSTRUCTIONAL MATERIALS, *INTENSIVE LANGUAGE COURSES, *LANGUAGE INSTRUCTION, TAPE RECORDINGS, WORKBOOKS

Identifiers- Mande

This is an intensive course in Dyula--a dialect of the Mande language family of West Africa. Its aim is to give students a strong foundation in understanding and speaking Dyula. Two parts comprise the course: a pre-speech phase and an active phase. It is suggested that the students cover the pre-speech phase in a relatively short time (50 hours). The emphasis in this phase is on passive recognition and an introduction to the grammar of Dyula. The active lessons consist of four basic parts: (1) a basic dialog, (2) grammatical and cultural notes, (3) dialog variation, and (4) a comprehension section. It is intended that they be covered in 250 hours with a native speaker as instructor. Workbooks are included in this document; 17 tapes accompanying this document may be ordered from the Librarian, Language Laboratory, Indiana University, Bloomington, Indiana 47401. (Author/DO)

BR-7-0301
PA-48

BASIC DYULA

Grammatical Outline and Introductory Exercises

Ronald W. Long

and

Raoul S. Diomandé

First Draft

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office of Education Contract OEC 3-7-070301-1526.

ED 021209
AL 001 261

FOREWORD

This is an intensive course in Dyula--a dialect of the Mandé language family of West Africa. Dyula is spoken primarily throughout the northern half of Ivory Coast, though Dyula speakers are said to be found in many of the cities of French-speaking West Africa. The aim of this course is to give students a strong foundation in understanding and speaking Dyula, so that they might more easily and readily learn more of the language when they reach the Ivory Coast.

The course is intended to be the core material for a 300-hour course. Approximately 40 to 50 hours are to be spent with the Grammatical Outline and Introductory Exercises and the remaining 250 hours on the Dialogs with Variations. These sections of the course, each of which is accompanied by a workbook, are further explained in the Teacher's and Student's Prefaces.

Table of Contents

I. Grammatical Outline and Introductory Exercises

Lesson	page
Prefaces	1
Introduction	1
Map of Principal Dialects of Mandé	2a
PS-1 Simple Consonants and Vowels	3
PS-2 Simple Vowels	5
PS-3 Other Consonants: kp and gb	6
PS-4 Other Consonants: ñ	8
PS-5 Other Consonants: r	9
PS-6 Nasalized Vowels	11
PS-7 Tone I: On Words	12
PS-8 Tone II: On Sentences	15
PS-9 Vowel Length	18
PS-10 Independent Stative Sentence Pattern I	20
PS-11 Independent Stative Sentence Pattern II	22
PS-12 Dependent Stative Pattern I	24
PS-13 Dependent Stative Pattern II Personal Pronouns	26
PS-14 Transitive Pattern I	28
PS-15 Passive Pattern I	29
PS-16 Passive Pattern II	31
PS-17 Intransitive Pattern	33
PS-18 Plural Nouns	34
PS-19 Possessive Phrases	36
PS-20 Simple Tenses in Transitive/Intransitive Patterns	38
PS-21 Simple Tenses in Stative Patterns	40
PS-22 Vowel Contraction	42
PS-23 Question Words	44
PS-24 Articles	46
PS-25 Demonstrative Adjectives	47
PS-26 Cardinal Numbers	48
PS-27 The Dyula Drasi	51
PS-28 Three Verbal Suffixes	53
PS-29 Other Verbal Operators (Tenses)	54
PS-30 Post-positions	55

II. Introductory Exercise Book

TEACHER'S PREFACE

The materials of this course are presented in a way which is different from traditional practice. The course consists of two parts: a pre-speech phase--Grammatical Outline and Introductory Exercises--and an active phase titled - Dialogs and Variations. It is suggested that the students cover the pre-speech phase in a relatively short time. The emphasis in this phase is on passive recognition and an introduction to the grammar of Dyula. The emphasis in this section should not be on memorization of rules or forms.

The pre-speech lessons are marked PS-1, PS-2, etc. Each lesson consists of three parts: grammar, exercises, and comprehension exercises, which are respectively represented G, E and C. Therefore G1 stands for grammar: lesson 1, etc. The exercises should be presented by the teacher (a native speaker); the students should listen, transcribe, give the meanings in English or recognize a grammatical point. In that this type of exercise can be boring, it is up to the teacher to inject interesting sidelights into the lesson. Remember the emphasis in this section is on hearing and understanding--not production.

The active phase--Dialogs and Variations--may be started any time after the completion of the first seventeen pre-speech lessons. If the active phase is started before the completion of the pre-speech phase, the remaining PS-lessons may be interspersed between the active lessons at the individual teacher's discretion.

The active lessons consist of four basic parts: X.1 a basic dialog; X.2 Grammatical and Cultural Notes; X.3 Dialog Variations; and X.4 or X.5 (not both) a comprehension section which consists of either a dialog where blanks are to be filled in by the student and a dialog for testing comprehension, or a short text to be read and translated by the student. The comprehension questions and untranslated texts are found in the workbook section called the Comprehension Workbook. All throughout the active phase the teacher should feel free to develop exercises to accompany the given dialogs. This will enable further variation on the dialogs by the student as well as an extension of his vocabulary.

Tape recordings have been produced to accompany this course: PS-lessons 1-9 and A-lessons 1-20. These tapes are available from the following office:

Librarian
Language Laboratory
Indiana University
Bloomington, Indiana, 47401

When ordering the tapes, they should be referred to as follows:

B01 .01-.03	(three tapes)	Basic Dyula PS-series	(1½ hours)
B02 .01-.14	(fourteen tapes)	Basic Dyula A-series	(7 hours)

For the purposes of duplicating the tape recordings, a person may either send his own tape or ask the lab to supply it at a cost of $2.15 per 1200 feet (7" reel). In addition to tape, the costs of duplicating are $1.00 per playing hour plus postage. Duplicating may be requested on either 7" or 5" reels, 3 3/4 or 7 1/2 inches per second, full or half track (i.e., one or two sides of the tape). Please supply all of this information when requesting copies.

Comments and suggestions with reference to any aspect of this course are heartily solicited.

Ronald W. Long
Intensive Language Training
  Center
Indiana University
Bloomington, Indiana, 47401

STUDENT'S PREFACE

The following basic course consists of two important parts: the Grammatical Outline and Introductory Exercises--which is the pre-speech phase of the course, and the Dialogs and Variations--which is the active phase of the course.

In the pre-speech phase (30 lessons) you will be asked to listen only and attune your ear to the new and different sounds of the Dyula kā (the Dyula language). The emphasis in this phase will be on hearing and recognizing new sounds and utterances. Try not to be impatient as you listen to the lists of the new sounds and grammatical points of Dyula.

When you begin to become accustomed to the new sounds and grammatical patterns of Dyula, you will start the active or production phase of this course, which consists of various dialogs which will prepare you for everyday situations in the Ivory Coast. Now you may start to speak. However, do remember as you learn Dyula kā that COMPREHENSION of the language--understanding what you hear--is very much as important as being able to speak the language.

PRE SPEECH PHASE

INTRODUCTION: The sounds of Dyula (Dyoula, Dioula) are represented by the following alphabetic symbols:

CONSONANTS:

(p)[1]		t		k	(kp)[1]	
b		d		g	gb	
	f	s				h
		z				
			č			
			ǰ			
m		n	ñ			
		l				
		r				
w			y			

VOWELS:

Simple Vowels

i		u
e		o
ɛ		ɔ
	a	

Nasalized Vowels

ĩ		ũ
ẽ		õ
ɛ̃		ɔ̃
	ã	

Of these sounds many are similar to the sounds we use in our English language.

---

[1] /p/ and /kp/ are marginal phonemes with a low frequency of occurrence and thus low functional load.

The symbols listed above are used in writing all but personal and place names in the following lessons. For these names the French spellings adopted during colonial rule are used, in that they often appear on maps and official records. Note the following list of examples, each of which is followed by a phonetic spelling for pronunciation:

French	Phonetic	French	Phonetic
Karidia	Kariǰa	Abidjan	Abiǰã
Ousmane	Usman	Bouaké	Buake
Moussa	Musa	Korhogo	Korogo
Daouda	Dauda	Odienné	Oǰɛne
Massandié	Masãǰe	Touba	Tuba
Bintou	Bĩtu	Man	Mã
Abou	Abu	Gagnoa	Gañoa
Mamery	Mameri	Bondoukou	Bõduku

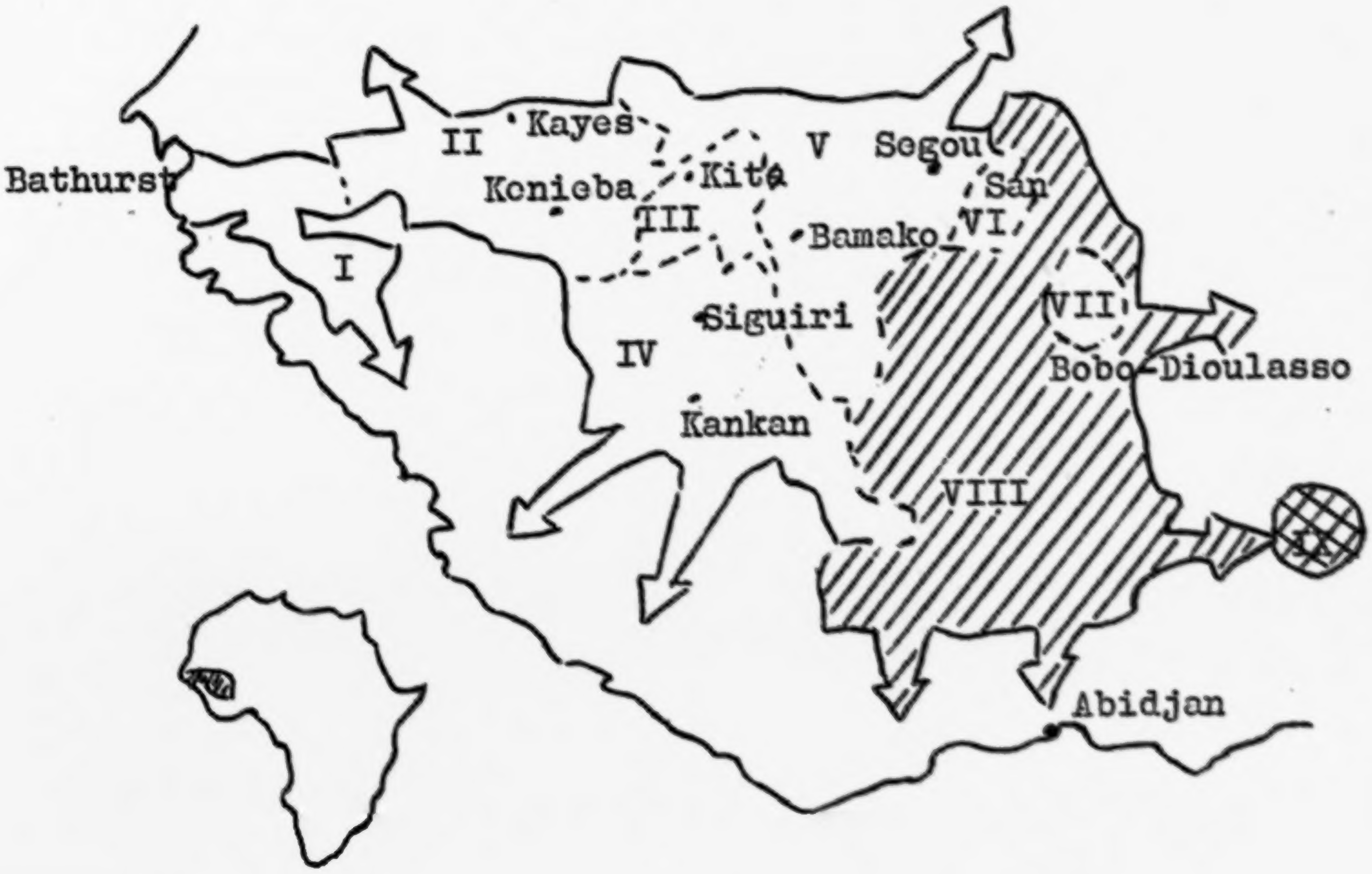
Some of the equations which can be made from the above list are:

French spelling = Phonetic equivalent

dj = ǰ
gn = ñ
ou = u
ss = s
vowel + n = nasalized vowel
e = e is dropped

Please note that the French spellings are not used for French words which are used in Dyula when there is no equivalent Dyula word. For example, mobili = (Fr.) automobile, and livru = (Fr.) livre.

PRINCIPAL DIALECTS OF MANDE


Bathurst
I
II
Kayes
Konieba
Kita
III
V
Segou
San
VI
Bamako
VII
Siguiri
IV
Bobo-Dioulasso
Kankan
VIII
IX
Abidjan

I Mandingo	
II Khasonke	
III Maninka (Kita)	
IV Maninka(Guinea)	
V Bamana	
VI Marka (San)	
VII Marka-Dafin	
VIII Dyula	▨
IX Wangara	▦

From: Charles S. Bird, Aspects of Bambara Syntax, Unpublished UCLA Ph.D. dissertation, 1966, p.3

PS-1

SIMPLE CONSONANTS AND VOWELS OF DYULA

G1. Many of the Dyula consonantal sounds are similar to, but not identical with, those in English. The list which follows gives examples of Dyula consonantal sounds and the closest approximations to them in English.

Consonant	English Approximation	Dyula	'English gloss'
t	as in top[1]	to	'stop'
k	as in king[1]	ko	'tail'
b	as in bag	ba	'big'
d	as in dog	da	'mouth'
g	as in go	gaba	'carp(fish)'
f	as in fat	fačɛ	'father'
s	as in so	so	'home'
z	as in zebra	ziri	'story'
č	as in chat, chuck	čɛ	'man'
ǰ	as in jungle, jab	ǰe	'melon'
m	as in mop	ma	'mother'
n	as in nap	ni	'and'
l	as in lap	lolo	'star'
h	as in hot	hɛrɛ	'peace'
w	as in worry	wuru	'dog'
y	as in yes	yiri	'tree'

Vowel	English Approximation	Dyula	'English gloss'
i	something like the ee of beet but without the y-glide of English ee.	biri	'flying termite'
e	something like the ai of bait but without the y-glide of English ai.	bere	'stick'
ɛ	like the e of bet.	bɛrɛ	'gravel'

---

[1] The Dyula p, t, and k differ from the English p, t, and k in word initial position in that they are not followed by a puff of air (aspiration). They are more like the p, t, and k in the English words: spin, stop and skin.

a	like the *a* of *father*	bara	'poisonous plant'
ɔ	something like the *ou* of *bought* or the *a* of *law*.	bɔrɔ	'sack'
o	something like the *o* of *bow* but without the w-glide of English o.	boro	'hand'
u	something like the *oo* of *boot* but without the w-glide of English oo.	buru	'bread'

E1. Listen to the following Dyula words and transcribe them using the above symbols: i.e. t, k, b, d, g, f, s, z, č, ǰ, m, n, l, h, w, y, i, e, ɛ, a, o and u.

1.	'big'	ba
2.	'steak'	dibi
3.	'stop'	to
4.	'take'	ta
5.	'mouth'	da
6.	'give'	di
7.	'tail'	ko
8.	'wash'	ko
9.	'carp(fish)'	gaba
10.	'father'	fačɛ
11.	'rush on'	fo
12.	'home'	so
13.	'give'	sɔ
14.	'story'	ziri
15.	'man'	čɛ
16.	'split'	či
17.	'melon'	ǰe
18.	'rub'	ǰosi
19.	'peace'	hɛrɛ
20.	'mother'	ma
21.	'elephant'	sama
22.	'and'	ni
23.	'bird'	kɔnɔ
24.	'star'	lolo
25.	'dog'	wuru
26.	'tree'	yiri
27.	'see'	ye
28.	'flying termite'	biri
29.	'stick'	bere
30.	'poisonous plant'	bara
31.	'gravel'	bɛrɛ
32.	'bread'	buru
33.	'hand'	boro
34.	'sack'	bɔrɔ

PS-2

SIMPLE VOWELS

G2. In PS-1 you saw briefly that Dyula has seven basic vowel sounds, represented by the symbols: i, e, ɛ, a, ɔ, o and u. You should remember particularly how the Dyula vowels are different from the similar English vowels given in G1. Review the vowel section of G1.

Listen to the following Dyula examples of i, e, ɛ, a, ɔ, o and u in this order.

si	'life'	biri	'flying termite'
se	'arrive'	bere	'stick'
čɛ	'man'	bɛrɛ	'gravel'
sa	'snake'	bara	'poisonous plant'
sɔ	'kind of tree'	bɔrɔ	'sack'
so	'home'	boro	'hand'
su	'night'	buru	'bread'

E2. Listen to the following pairs of words. Decide whether the vowels in the words are the same or different. Mark S or D.

1. si - si
2. si - se
3. su - so
4. sa - sa
5. sɛ - sɛ
6. sa - sɛ
7. sɔ - sa
8. so - sɔ
9. se - se
10. sɛ - sɛ

C3. Transcribe the following Dyula words as you hear them.

1. bara
2. sɔ
3. sa
4. bɛrɛ
5. se
6. čɛ
7. bɔrɔ
8. so
9. boro
10. su
11. si
12. bere
13. biri
14. buru

PS-3

OTHER CONSONANTS: kp and gb

G3. Two of the remaining consonantal sounds of Dyula which are not found in English are symbolized as follows: kp and gb. These sounds in linguistic terminology are double stops or doubly articulated stops. They are distinguished from /p/ and /b/ respectively by an almost simultaneous articulation of -- k with p and g with b. It would be convenient if there were a single symbol for each of these sounds, but since there are none for practical purposes we use the digraphs kp and gb to represent them, though they are single sounds.

Listen to the following pairs of words which show the contrast between double stops and simple stops. The first word in each pair contains a double stop and the second one contains a simple stop /p/ or /b/.

1. gba - ba
2. gba - ba
3. gba - ba
4. gba - ba
5. kpa - pa
6. kpa - pa
7. kpa - pa
8. kpa - pa

The meanings for the above Dyula words are as follows: *gba* 'shelter', *ba* 'big', *kpa* 'flat cake', *pa* has no meaning but is used to contrast minimally with *kpa*.

E3. In the following exercise the four words used in G3 are repeated in random order and preceded by the word *ako* which means 'he says'. As you listen to each phrase, write a 2 on your paper if the phrase contains a double stop consonant and a 1 if it contains a simple stop consonant.

1. ako ba
2. ako gba
3. ako gba
4. ako ba
5. ako ba
6. ako gba
7. ako kpa
8. ako pa
9. ako kpa
10. ako kpa
11. ako pa
12. ako kpa

C3. Transcribe the following Dyula words which contain both double stop consonants and simple stop consonants.

1.	'corn'	gbisi
2.	'live'	baro
3.	'flat cake'	kpa
4.	'leg'	gbɛnɛ
5.	'steak'	dibi
6.	'flying termite'	biri
7.	'skin'	gboro
8.	'shelter'	gba
9.	'big'	ba

OTHER CONSONANTS: ñ

G4. The sound ñ (enye) is very similar to the ñ as used in Spanish. Listen to the following examples of the Spanish usage which are then followed by a Dyula example:

Spanish	English gloss	Dyula	English gloss
ñame	'yam'	ña	'eye'
mañana	'tomorrow'	ñigi	'wet'
niño	'child(masc.)'	ñi	'tooth'
montaña	'mountain'	dunuña	'world'

E4. Listen to each of the following words which will contain either an n or an ñ. Transcribe the words while listening carefully for these two sounds.

1.	'and'	ni	5.	'tooth'	ñi
2.	'eye'	ña	6.	'bird'	kɔnɔ
3.	'wet'	ñigi	7.	'world'	dunuña
4.	'the action of blowing'	funuli	8.	'good'	ñuma

C4. Transcribe the following words which may contain an ñ.

1.	'story'	ziri	6.	'bird'	kɔnɔ
2.	'tooth'	ñi	7.	'wet'	ñigi
3.	'world'	dunuña	8.	'eye'	ña
4.	'good'	ñuma	9.	'leg'	gbɛnɛ
5.	'and'	ni	10.	'the action to blow'	funuli

OTHER CONSONANTS: r

G5. The sound r in Dyula is also very similar to one variety of the Spanish /r/. This is not the trilled [r̄] of Spanish but rather the flapped [ř]. Note the following examples of the [ř] as used in Spanish and then in Dyula.

Spanish	English gloss	Dyula	English gloss
cariño	'affection'	boro	'hand'
derecho	'right(the direction)'	koro	'bone'
para	'in order to'	bere	'stick'
cara	'face'	ǰuru	'rope'
toro	'bull'	buru	'bread'

E5. Transcribe the following Dyula words which contain r. Notice that r never occurs at the beginning of a word.

1.	'bread'	buru	5.	'egg'	kiri
2.	'skin'	gboro	6.	'hand'	boro
3.	'sack'	bɔrɔ	7.	'bone'	koro
4.	'rope'	ǰuru	8.	'stick'	bere

C5. Review of the Consonants not used in English.

Transcribe only the first sound of each of the following words:

1. gba
2. ña
3. ba
4. gaba
5. ñi
6. kpa
7. kɔnɔ
8. gbisi

Transcribe the following words:

1. tɛgbɛ
2. ni
3. gaba
4. boro
5. ǰuru
6. gbisi
7. gida
8. yiri
9. dibi
10. ñigi
11. gbɛnɛ
12. gafɛ
13. baro
14. ziri

15. dunuña
16. wuru
17. gboro
18. bere
19. ñuma
20. ba

NASALIZED VOWELS

G6. In Dyula each of the vowels studied in PS-2 also occurs nasalized: ĩ, ẽ, ɛ̃, ã, ɔ̃, õ and ũ. These nasalized vowels are produced by allowing air from the lungs to pass through the nasal cavity as well as the mouth.

Listen to the following examples of nasalized vowels as each is contrasted with its respective simple (oral) vowel.

Nasalized Vowel		**Simple Vowel**	
sĩ	'breast'	si	'life'
sẽ	'foot'	se	'arrive'
sɛ̃	'small plant'	sɛ	(no meaning)
sã	'year'	sa	'snake'
sɔ̃	'heart'	sɔ	'tree'
sõ	'animal'	so	'home'
sũ	'fasting'	su	'night'

E6. Listen to the following pairs of words. Write N— if the first word of the pair contains a nasalized vowel and the second a simple vowel; or write —N if vice versa.

sõ - so
sĩ - si
sa - sã
sũ - su
sɔ - sɔ̃

C6. Transcribe the following Dyula words which contain one or more nasalized vowels.

1.	'domestic animal'	bigã	6.	'fall'	bĩ
2.	'fog'	bũbũ	7.	'float'	fũ
3.	'bite'	kĩda	8.	'count'	dã
4.	'dull'	nɔrõ	9.	'Friday'	ǰumalõ
5.	'rain'	sãǰi	10.	'market day'	lɔgɔlõ

PS-7
TONE I: ON WORDS

G7. Tone (i.e. contrastive pitch) in Dyula appears to be less significant than tone in many other West African 'tone languages' (e.g. Ewe, Twi, and Bambara). That is, tone in Dyula carries a relatively low functional load, similar to the functional load of stress in English, for example pérmit, permít; áddress, addréss, etc. The number of words (i.e. meanings) which can be confused if tone is ignored is relatively small and will be covered in this and a few subsequent lessons. And in that this potential for confusion is small, tone will be marked throughout this course "only when absolutely necessary to avoid confusion." (The student is expected to depend on the tapes and/or the native speaker for proper pronunciation in any case.)

The symbols that are used to mark tone in Dyula are as follows: ´ high tone, ` low tone, and ^ falling tone. Do not confuse these with the similar markings used in ordinary French spelling.

Listen to the following minimal pairs. The difference between the two words of a given pair will be in the tone used with each word.

<u>Minimal Pairs</u> (1 syllable)			<u>Tone</u>
1a.	kɔ̀	river, stream	LOW
1b.	kɔ́	back (body part)	HIGH
2a.	dá	mouth, opening	HIGH
2b.	dà	vegetable, legume	LOW
3a.	gbá	shelter	HIGH
3b.	gbà	cooking	LOW
4a.	dû	deepness	FALLING
4b.	dù	secret meeting	LOW
5a.	só	heart	HIGH
5b.	sò	antelope	LOW
6a.	bî	today	FALLING
6b.	bí	raffia sack	HIGH

<u>Minimal Pairs</u> (2 syllables)			<u>Tones</u>
7a.	kárò	moon	HIGH-LOW
7b.	kàrò	pane of glass	LOW-LOW
8a.	kàrà	stick, pencil	LOW-LOW
8b.	kárá	card (wool comb)	HIGH-HIGH
9a.	díbì	steak	HIGH-LOW
9b.	dìbî	darkness	LOW-FALLING
10a.	kɔ̀rɔ̀	elder	LOW-LOW
10b.	kɔ́rɔ̀	environment (also under, beside)	HIGH-LOW

11a.	sɛ̀rì	porridge	LOW-LOW
11b.	sɛ́rì	prayer	HIGH- LOW.

Now listen to some of the above words as they are found in complete sentences. Notice not only the tone on the key words, but also the overall tonal pattern of the sentence. The tone pattern on the sentence may change the tones of a particular word.

1a.	Adama le ka kàrá ta.	Adama took the stick.
1b.	Adama le ka kara ta.	Adama took the card.
2a.	Moussa be kàró ye.	Musa sees the moon.
2b.	Moussa be karo ye.	Musa sees the pane of glass.
3a.	Fanta be a kɔ̀rɔ́ ǰate.	Fanta respects her elders.
3b.	Fanta be a kɔrɔ ǰate.	Fanta respects her environment.
4a.	Bì ká fisà.	Today is better (i.e. more convenient).
4b.	Bí kà fìsà.	A raffia sack is better.

Listen to the following groups of words. Words with the same tone are grouped together.

LOW TONE

kɔ̀	river
dà	legume
gbà	cooking
dù	secret meeting
sò	antelope

HIGH TONE

kɔ́	back
dá	mouth
gbá	shelter
só	heart
bí	raffia sack

FALLING TONE

bî	today
dû	deepness

HIGH-LOW

kárò	moon
díbì	steak
kɔ́rɔ̀	environment
sɛ́rì	prayer

LOW-LOW

kàrò	pane of glass
kàrà	stick
kɔ̀rɔ̀	elder
sɛ̀rì	porridge

E7. Listen to the following pairs of words (taken directly from G7, 1 and 2 syllable) and transcribe the correct tones.

C7. 1. Listen to the following pairs of words and answer same or different as for tone.

1.	dà - dà	S	7.	káɾò - kàrò	D
2.	sô - sǒ	D	8.	díbì - díbì	S
3.	gbá - gbá	S	9.	kárá - kárá	S
4.	kɔ̀ - kɔ̀	S	10.	sɛ́rì - sɛ̀rì	D
5.	dû - dǔ	D	11.	díbì - dìbí	D
6.	bî - bî	D	12.	kárò - kárò	S

13.	kárò - kɔ́rɔ̀	S
14.	díbì - sɛ̀rì	D
15.	kàrà - kárò	D
16.	sɛ́rì - díbì	S
17.	kɔ̀rɔ̀ - kàrò	S

2. Listen to the following words. Transcribe the alphabetic symbols after you hear the word for the first time. The second or third time you hear the word, record the tone.

1.	gbá	HIGH	7.	dû	FALLING
2.	dù	LOW	8.	bí	HIGH
3.	bî	FALLING	9.	gbá	HIGH
4.	sò	LOW	10.	kɔ̀	LOW
5.	kɔ́	HIGH	11.	bí	HIGH
6.	dà	LOW	12.	gbà	LOW

PS-8
TONE II: ON SENTENCES

G8. Pitch in Dyula is also important (i.e. contrastive) on the sentence level and is called intonation. This is the same type of phenomenon which is used in English to distinguish certain statements and questions, or in general to indicate the attitude of the speaker. Note the following examples from English. The contour of the line represents the pitch of the sentence.

John is home.	Statement
John is home?	Question
John is home!	Disgust/Emphasis
John is home?	Surprise

Now listen to the following examples of Dyula intonation patterns:

Statement:	A be sigi.	He is sitting.
Question:	A be sigi?	Is he sitting?
Statement:	A ka livru ta.	He took the book.
Question:	A ka livru ta?	Did he take the book?
Question:	I tɛ sunɔgɔ yā bi?	Aren't you sleeping here today?
Imperative:	I tɛ sunɔgɔ ya bi!	Don't sleep here today!
Question:	I be da tugu?	Do you shut the door?*
Imperative:	I be da tugu!	Shut the door!

Listen to the following groups of statements, questions and imperatives:

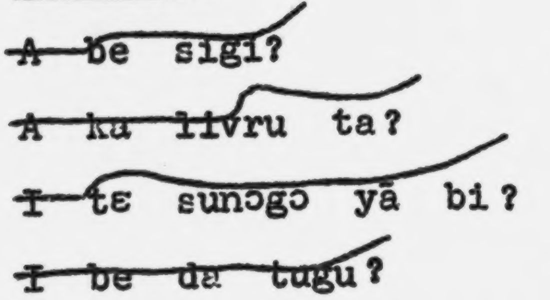
Statements

A be sigi.	He is sitting.
A ka livru ta.	He took the book.

---

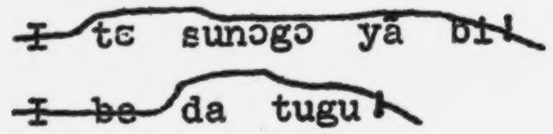
*Is it your general practice to shut the door?

Questions



A be sigi?	Is he sitting?
A ka livru ta?	Did he take the book?
I tɛ sunɔgɔ yã bi?	Aren't you sleeping here tonight?
I be da tugu?	Do you shut the door?

Imperatives



I tɛ sunɔgɔ yã bi!	Don't sleep here tonight!
I be da tugu!	Shut the door!

E8. Listen to the following sentences. Transcribe the intonational contours of the sentences as in the examples given above.

1.	A ka livru ta.	He took the book.
2.	Fatoma be sigi?	Is Fatoma sitting?
3.	I be da tugu!	Shut the door!
4.	I tɛ sunɔgɔ yã bi?	Aren't you sleeping here today?
5.	Fatoma be sigi.	Fatoma is sitting.
6.	A ka livru ta?	Did he take the book?
7.	I tɛ sunɔgɔ yã bi!	Don't sleep here today!
8.	I be da tugu?	Do you [regularly] shut the door?

C8. Listen to the following sentences, which are variations on the above sentences. Decide from the intonation alone whether the sentence is a statement, a question or an imperative.

1.	A ka bere ta?	(Did he take the stick?)
2.	I be sunɔgɔ yã bi!	(Sleep here today!)
3.	A ka ɟuru ta.	(He took the rope.)
4.	I tɛ da tugu!	(Don't shut the door!)
5.	A ka buru ta.	(He took the bread.)
6.	Daouda be sigi.	(Daouda is sitting.)

7. I be sunɔgɔ yā bi? (Are you sleeping here today?)

8. I tɛ da tugu! (Don't shut the door!)

9. A ka kiri ta? (Did he take the egg?)

10. Adama be sigi? (Is Adama sitting?)

11. I be da tugu! (Shut the door!)

12. Mamadou be sigi. (Mamadou is sitting.)

13. I tɛ sunɔgɔ yā bi? (Aren't you sleeping here today?)

14. I be da tugu? (Do you shut the door?)

15. Daouda be sigi? (Is Daouda sitting?)

PS-9
Vowel Length

G9. In Dyula the length of vowels in a word is also used to make a minimal difference between certain words. However, like tone this means of contrast between words is one of relatively low frequency. There are three areas where length is observed to be important.

In general in words like:

so	home	ǰo	in the right
sow	horse*	ǰow	fetish

In words which end in u and are then made plural:

ku	yam	su	night
kuu	yams	suu	nights**

Finally, in words which have been contracted such as:

mɔgɔ is often contracted to mɔɔ
taga is often contracted to taa

It should be pointed out that a long o in the above examples is written as an ow instead of oo since there is a slight upglide at the end of the sound. The ow sound is similar to the ow in the English word low.

VOCABULARY:

sō	animal	zo	smallpox
sōw	thief	zow	medicine
ɓō	big	bu	meat
bōw	house	buu	pieces of meat

---

*For additional contrasts with this pair of words, make each of them plural, e.g. so - sou 'homes'
sow - sowu 'horses'

**For additional examples see lesson PS 18.

E9. Listen to the following pairs of words. Determine whether the vowel of the first word in the pair is relatively long or short.

1. zo - zow
2. kuu - ku
3. sõw - sõ
4. bu - buu
5. sow - so
6. bõw - bõ
7. ǰow - ǰo
8. su - suu
9. buu - bu
10. so - sow

C9. Listen to the following words in isolation; check whether they are short or long.

1. kuu
2. sow
3. ǰo
4. sõ
5. zow
6. bu
7. bõ
8. buu
9. suu
10. su
11. so
12. ǰow
13. zo
14. sow
15. ku

PS-10*
Independent Stative Sentence Pattern I

G10. A ka kɔrɔ 'He is old' is an example of one independent stative sentence pattern in Dyula. In this example the pronoun A is the Topic, ka is the operator, and the adjective kɔrɔ is the comment. The pattern may be summarized:

Topic + ka + Comment (Adj.)

In this pattern note that the operator in the positive present tense is always ka (negative present tense = ma), and that the comment or word following the operator is always a descriptive adjective.

Other examples of this pattern are:

1.	A ka bõ.	He is big (fat).
2.	A ka kɛnɛ.	He is fine.
3.	Mobili ka dɔgɔ.	The car is small.
4.	Moussa ma sunu.	Moussa is not short.
5.	Livru ka mɛ̃sɛ̃.	The book is thin.

VOCABULARY:

a	he, she, it	mɛ̃sɛ̃	thin, small
mobili	car	bõ	big, fat
livru	book	kɛnɛ	fine, healthy
Moussa	a name (m)	dɔgɔ	small
Amara	a name (m)	sunu	short
Ami	a name (f)	kɔrɔ	old
Sita	a name (f)	jã	tall
dẽ	child		

---

*The following lessons 10-17 present the basic sentence patterns of Dyula. The purpose of this set of lessons is to give the student a starting frame of reference within which he can operate in learning more of the language. Therefore in each lesson only the obligatory or nuclear part of the construction or pattern is that which is under discussion. In some cases optional modification is added so that the sentences are more natural. When this optional material is used, it is enclosed in ( ).

One other explanatory note concerns the use of the term 'operator' in these lessons. The term operator is used to describe a word which occurs in many Dyula sentences and functions like an auxiliary. Usually occurring as a monosyllabic word, the operator indicates: positive/negative, tense and may include information regarding aspect as it is usually thought of. In the following lessons the specific forms of the operator will be given and referred to as such. For the time being we will consider the operator to be an easy way to refer to the positive/negative auxiliary tense marker. Throughout the following sequence of lessons the operator is limited to those of the positive or negative present tense. The subjects of the sentences are limited to common Dyula personal names, personal pronouns, and French cognates.

E10. In the following exercise a negative statement (using _ma_) is given and followed by an adjective which is the opposite of the one used in the negative statement. Make a positive (using _ka_) statement with this adjective. For example: Dē ma dɔgɔ. bō
De ka bō.

1. Dē ma dɔgɔ. bō
2. A ma kɛnɛ. kɛnɛ
3. Livru ma mɛ̄sɛ̄. bō
4. A ma bō. dɔgɔ
5. A ma sunu. jā

C10. In the following exercise transform the positive sentences into the negative or vice versa. Do not change the adjective.

1. Ami ka mɛ̄sɛ̄.
2. A ma jā.
3. Livru ma kɔrɔ.
4. Moussa ka kɛnɛ.
5. Sita ka dɔgɔ.
6. A ka bō.
7. Mobili ma dɔgɔ.

PS-11
Independent Stative Sentence Pattern II

G11. Karidia be dɔktrɔ (le) ye. 'Karidia is a doctor.' is an example of a second independent stative sentence pattern. In this pattern be ... ye, the operator is discontinuous, the ye following the comment. The negative of this operator is tɛ ... ye. The comment in this pattern (dɔktrɔ as above) is always a noun (i.e. nouns, proper names). These nouns may be followed by an optional emphasis word le. This word has the meaning in the above case 'a doctor not' a teacher. Out of the larger context it translates simply 'a'.

This pattern may be summarized:

Topic + be + Comment (Noun) + ye

Additional examples are:

1.	Adama be Odienné ka le ye.	'Adama is an Odiennean'
2.	Bemba be kalamɔgɔ ye.	'Bemba is a teacher'
3.	Fanta be Malinké le ye.	'Fanta is a Malinké'

There are two interesting variations on this second pattern which though stative in Dyula translate into a transitive pattern in English. In these cases be ... fe is used instead of be ... ye as the discontinuous operator. be ... fe can mean either 'to have' or 'to want' depending on the particular ordering of the construction. Note the following examples:

be ... fe 'to have'	be ... fe 'to want'
1. Livru be a fe. (lit.) A book is him with. He has the book.	1. A be livru fe. (lit.) He is book with. He wants the book.
2. Sow be ā fe. (lit.) A horse is us with. We have the horse.	2. Ā be sow fe. (lit.) We are horse with. We want the horse.

VOCABULARY:

Adama	a name (m)
Bemba	a name (m)
Fanta	a name (f)
ā	we
N	I
i	you (sg)

Odienné ka - a person from Odienné (ka is like -er in New Yorker)
Malinké - a large ethnic group primarily in Guinea
dɔktrɔ - doctor
kalamɔgɔ - teacher
sɛnɛkɛla - farmer
almami - Imam (Moslem priest)
ǰɛli - Griot (a caste group of traditional minstrels and genealogists)
numu - blacksmith
muso - wife, woman
sow - horse

E11. In the following exercise you are given a sentence using 'to have' such as Livru be a fe. 'He has a/the book or books'. You are to transform the sentence so that be ... fe means to want, i.e. A be livru fe.

1. Sow be ã fe.
2. Dẽ be a fe.
3. Livru be i fe.
4. Mobili be a fe.
5. Muso be N fe.

C11. 1. In the following exercise choose the correct operator to go with each of the words in the substitution list.

For example: A ka kɛnɛ.
dɔktrɔ le
A be dɔktrɔ le ye.

1. kɔrɔ
2. Dyula le
3. sunu
4. bõ
5. Odienné ka
6. kɛnɛ
7. dɔgɔ

2. In this exercise listen to each sentence and decide whether the verb is translated by 'to have' or 'to want'.

1. N be livru fe.
2. Fanta be dẽ fe.
3. Sow be Bemba fe.
4. Ã be kalamɔgɔ fe.
5. Mobili be a fe.
6. I be livru fe.

PS-12
Dependent Stative Pattern I

G12. *Adama be mi? A be so.* 'Where is Adama? He is at home.' are two examples of a dependent stative pattern. In this pattern:

Topic + be + Comment

be is always the operator, and the comment may be either a question word (e.g. *mi*, where), a location word (e.g. *yā*, here) or a present participle (e.g. verb + -*la*). For example:

In asking questions:

1.	Čɛ be mi?	Where is the man?
2.	Dẽ be mi?	Where is the child?

Stating location

1.	Čɛ be ye.	The man is there.
2.	Dẽ be yā.	The child is here.
3.	Adama be so.	Adama is at home.
4.	Fanta be Bouake.	Fanta is in Bouaké.

Stating existence:

1.	A be sunɔgɔla.	He is sleeping.
2.	Abou be barala.	Abou is working.

VOCABULARY:

mi	where	Bouaké	a town
so	home	Touba	a town in Ivory Coast
čɛ	man		
ye	there	sugufye	market
yā	here	ka sunɔgɔ	to sleep
		ka bara	to work

E12. In the following exercise you will be asked a question which is followed by a location word. Make a statement using this word. For example: Čɛ be mi? so
Čɛ be so.

1. Adama be mi? Touba
2. Dẽ be mi? so
3. Kalamɔgɔ be mi? Bouaké
4. Fanta be mi? barala
5. Almami be mi? yā
6. Livru be mi? ye

C12. Vocabulary quiz - Circle the correct answer in your workbook.

1. čɛ as in Čɛ ka bõ.
2. kɛnɛ as in Adama ka kɛnɛ.
3. Ami as in Ami be so.
4. Muso as in Muso be N fe.
5. jā as in A ka jā.
6. dē as in Dē ma kɛnɛ.
7. mi as in Livru be mi?
8. a as in Mobili be a fe.
9. dɔgɔ as in Sita ka dɔgɔ.
10. kalamɔgɔ as in Kalamɔgɔ be karala.
11. so as in A be so.
12. yā as in Bemba be yā.
13. sunɔgɔla as in Dɔktrɔ be sunɔgɔla.
14. ye as in Čɛ be ye.
15. ma as in A ma bõ.

PS-13
Dependent Stative Pattern II
Personal Pronouns

G13. Mũ dõ? Jõ dõ? 'What is it?, Who is it?' are also dependent stative constructions. These are dependent in that only the context tells the listener what it is that you are asking about. The pattern:

Topic + dõ

is used in asking general information about something or somebody, and also is used in making simple statements in reply to questions. Note the following examples:

In questions:

1.	Mũ dõ?	What is it?
2.	Jõ dõ?	Who is it?
3.	I korɔcɛ do?*	Is he your older brother?
4.	I dɔgɔmuso do?*	Is she your younger sister?

Replies:

1.	Kara do.	It's a pen (like a quill pen).
2.	Mamery do.	It is Mamery.
3.	N korɔcɛ do.*	He is my older brother.
4.	N dɔgɔmuso do.*	She is my younger sister.

Up till now we have used some of the Dyula personal pronouns. The complete set may be summarized as follows:

N - I	ã - we
i - you	au - you (pl)
a - he, she, it	u - they

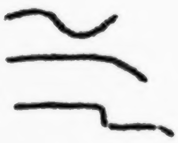
These forms may be used as subjects, objects or possessive pronouns with relatives (kin) and parts of the body. For example:

N muso	my wife
a korɔcɛ	his older brother
i dɔgɔmuso	your younger sister
a cɛ	her husband

---

*There are three different contrastive intonation patterns on these sentences. For example:

Is he your older brother?
He is your older brother.
How is your older brother?



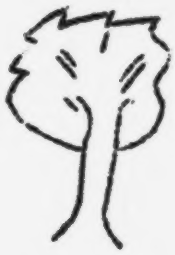
VOCABULARY:

1. kɔrɔčɛ - older brother
2. kɔrɔmuso - older sister
3. dogočɛ - younger brother
4. dɔgɔmuso - younger sister
5. čɛ - man, husband (with poss. pron.)
6. muso - woman, wife (with poss. pron.)
7. fa - father
8. ba - mother

E13. Using pictures or objects which are native to Africa, practice the above questions with your teacher giving the answers. For example:

Question: Mũ dõ?

Answer: Yiri dõ.



C13. Translate and circle the correct possessive pronoun in the following phrases.

1. a čɛ
2. ā dɔgɔmuso
3. u fa
4. N ba
5. a muso
6. au kɔrɔčɛ
7. i čɛ
8. N muso
9. ā fa
10. a kɔrɔmuso

PS-14
Transitive Pattern I

G14. Bemba be mobili bori (lit. Bemba operator car drive) 'Bemba drives the car' is one example of a transitive active Dyula sentence. This lesson describes this sentence pattern. It may be broken down as follows:

Subject + be + Direct Object + Transitive Verb

A few examples of this pattern are:

1.	Sidi be Moussa fo.	Sidi greets Moussa.
2.	Abou be livru sã.	Abou buys the book.
3.	Ousman be Mori gbisi.	Ousman hits Mori.
4.	Mamery be kuu fyɛrɛ.	Mamery sells yams.

In this pattern be continues to be the present positive operator, and has as its negative tɛ.

VOCABULARY:

ka fo	to greet	Sidi	a name (m)
ka sã	to buy	Abou	a name (m)
ka gbisi	to hit	Ousman	a name (m)
ka fyɛrɛ	to sell	Mory	a name (m)
ka bori	to drive	Mamery	a name (m)
kuu	yams		

E14. In the following exercise replace either the object or the verb, which will depend on the word to be substituted.

Abou be livru sã. Abou buys the book.

1. maro
2. fyɛrɛ
3. ye
4. mobili
5. bori
6. fyɛrɛ
7. sogo
8. kuu
9. ye

C14. In this exercise the word to be replaced may be any component of the sentence. Substitute the given word in the appropriate position.

Mamadou be mobili bori.

1. tɛ
2. ye
3. lekɔli
4. kuu
5. sã
6. Bemba
7. fyɛrɛ
8. livru
9. sã

PS-15
Passive Pattern I

G12. J̌i be mĩ ... 'Water is drunk' illustrates one of the passive patterns in Dyula. The passive patterns in Dyula are used more frequently than the passive pattern in either French or English. The passive pattern illustrated above is used with verbs that are only of the transitive type*. This pattern may be outlined as:

Subject + be + Transitive Verb (± Location)

Other examples of this pattern are:

1.	Moussa be fo ...	Moussa is greeted ...
2.	Livru be sã ...	A book is bought ...
3.	Maro be fyɛrɛ (Touba).	Rice is sold (in Touba).
4.	Sisɛ be dumu (yã).	Chicken is eaten (here).

The passive pattern will usually be accompanied by some kind of modification such as location, manner, etc. These kinds of modification are treated in detail later. However, the agent which usually accompanies the passive pattern in English is usually not expressed in Dyula. Instead of saying 'Rice is sold in Touba by Adama', the Dyula would prefer to say 'Adama sells rice in Touba'. When the passive pattern is used, the agent is usually implied or known from the larger context. If the agent is not clear and must be expressed, the active pattern should be used.

VOCABULARY:

ka mĩ	to drink	maro	- rice
ka ye	to see	sisɛ	- chicken
ka dumu	to eat	kpako	- coconut
		barãgu	- cassava
		gbɛ	- palm wine
		dɔlɔ	- millet beer
		J̌i	- water
		kpakoJ̌i	- coconut milk
		kafe	- coffee

E15. In the following exercise a sentence is followed by two substitution items. One of the words can be substituted as the subject of the passive sentence; the other one cannot be. Choose the correct one.

For example: Ji be mĩ(ye). maro
gbɛ

Gbɛ be mĩ(ye).

---

*Some verbs in Dyula may be both transitive and intransitive. An example of this from English might be 'John runs to the store, John runs a store' (i.e., operates a store).

1 1. Maro be dumu (yã). kafe
kpako

2. Dɔlɔ be mĩ. sisɛ
kpakoǰi

3. Sisɛ be dumu. ǰi
maro

4. Kafe be mĩ (ye). kpako
dɔlɔ

5. Barãgu be dumu. ku
gbɛ

C15. In this exercise the substitution list includes both verbs and subjects. Successively substitute the words from the list into the correct position in the pattern and make other necessary changes in the sentence. For example: Maro be dumu Touba. ǰi
Ji be mĩ Touba.

Ji be mĩ Touba.

1. gbɛ
2. kpako
3. sisɛ
4. dɔlɔ
5. maro
6. barãgu
7. kafe
8. kuu

PS-16
Passive Pattern II

G16. Lɛtrɛ be la taga (lit. letter is made to go, or) 'The letter is sent'. In this pattern:

Subject + be + la + Intransitive Verb

only intransitive verbs are used. They are then made transitive by the la, which in a literal translation can be translated by 'made to'.

Other examples of this pattern are:

1. Moussa be la kunũ ...
(lit. Moussa is made to wake up.) - Moussa is awakened.

2. Drissa be la sunɔgɔ ...
(lit. Drissa is made to sleep.) - Drissa is put [to bed] (sleep).

3. A be la taga.
(lit. It is made to go.) - It is sent.

4. Drapo be la ǰigi.
(lit. Flag is made to go down.) - The flag is lowered.

In the examples of this lesson, as in the examples of previous lessons, the tense is limited to the simple present. For the present continuous tense, which is frequently used with a passive pattern, the verb is used in its past participle form which is made by suffixing la or na (na after nasalized vowels) on the verb stem. The present continuous tense is then translated by adding 'being' to the English translation. For example:

Moussa be fo-la.	Moussa is being greeted.
Moussa be la kunũ-na.	Moussa is being awakened.

VOCABULARY:

lɛtrɛ	letter	ka taga	to go
drapo	flag	ka kunũ	to wake up
Drissa	a name (m)	ka sunɔgɔ	to sleep
Bintou	a name (f)	ka ǰigi	to go down
Fatou	a name (f)		
Sali	a name (f)		

C16. In this exercise both acceptable and unacceptable sentences are given. If the sentence is acceptable, check acceptable; if not, make one possible correction in the sentence.

*1. Bemba be la ku sã.
2. Maro be fyɛrɛ Touba.
*3. Adama la sunɔgɔla.
*4. Lɛtrɛ be la.
5. A be la taga.
*6. Moussa fola.

---

*Verbs in subject list choose la or not.

PS-17
INTRANSITIVE PATTERN

G17. Daouda be taga (lɛkɔli la). (lit. Daouda auxiliary go (school to) or) 'Daouda goes (to school)' follows the intransitive pattern:

Subject + be + Intransitive Verb (± Location)

Other examples of this pattern are:

1.	Maro be mõ ...	The rice does cook.
2.	Drissa be bẽ.	Drissa falls down.
3.	Mamadou be yɛlɛ.	Mamadou laughs.

The negative of be in this pattern is also tɛ.

VOCABULARY:

ka na	to come	sɔsɔ	beans
ka sa	to die	ɟagaro	eggplant
ka kasi	to cry	sogo	meat
ka la	to lie down	ɟɛgɛ	fish
ka kule	to shout	Daouda	a name (m)
ka mõ	to cook	Sita	a name (f)
ka taga	to walk		

E17. In the following exercise, if the sentence is a positive statement, transform it to a negative one. If negative, transform to the positive.

1.	Sita be kasi.	Sita cries.
2.	Daouda tɛ kule.	Daouda doesn't shout.
3.	Mamadou be la.	Mamadou lies down.
4.	Sita be na ...	Sita comes ...
5.	Adama tɛ taga ...	Adama doesn't go ...

C17. Substitute the following list of words successively into the appropriate position in the intransitive pattern.

A. Ousman be taga sugufye la.

1. Moussa
2. na
3. Daouda
4. Sita
5. tɛ
6. mõ
7. be

B. Mamadou be yele.

1. Sidi
2. kasi
3. na
4. Mamery
5. sa
6. Abou
7. la
8. na
9. bẽ
10. tɛ

PS-18
Plural Nouns

G18. Čɛ (singular) 'man'; Čɛ-u (plural) 'men' is an example of the regular plural suffix -u in Dyula.* Other forms for the plural which are used are -lu and -lugu.

Singular	Plural	English Plural
yiri	yiriu	trees
dẽ	dẽu	children
muso	musou	women, wives
sisɛ	sisɛu	chickens
mobili	mobiliu	cars
dɔktrɔ	dɔktrɔu	doctors
lɛtrɛ	lɛtrɛu	letters

Dyula nouns which end with the vowel u form their plural in the same way by adding -u. This addition of ...ū + u makes the word harder to pronounce. Listen carefully to the length and tone on the following words:

Singular	Plural	English Plural
ku	kuu	yams
su	suu	nights
bu	buu	pieces of meat
sugu	suguu	markets
wuru	wuruu	dogs
kũnũ	kũnũu	vehicles
nũ	nũu	noses

VOCABULARY:

ziri	story	boro	hand
lolo	star	gbɛnɛ	leg
kɔnɔ	bird	ñi	tooth
sa	snake	nũ	nose
bu	meat		
kũnũ	vehicle		

---

*For speakers who have been more influenced by Malinké (i.e., north in Ivory Coast near Odienné and along the western border common with Guinea) the plural suffix -i is often used instead of -u.

E18. Listen to the following list of words and check if they are singular or plural.

1. muso
2. čεu
3. su
4. wuru
5. sisε
6. kuu
7. dẽu
8. yiri
9. sugu
10. lεtrε
11. ku
12. dɔktrɔu
13. nũu
14. sau
15. lolo
16. ziriu

C18. Change the following words to the plural if singular, to the singular if plural.

1. ku
2. nũu
3. dẽ
4. su
5. čεu
6. sugu
7. dɔktrɔ
8. sau
9. bu
10. mobiliu
11. wuru
12. muso

PS-19
Possessive Phrases

G19. N muso 'my wife', a čε 'her husband', and i boro 'your hand' are all examples of Dyula possessive phrases in which the item referred to is a relative (kin) or a part of one's body. In these cases the personal pronoun or name of the possessor is merely placed in front of the given relative or body part as was mentioned in G13.

N fa	my father	n ku	my head
i dẽ	your child	i toro	your ear
a ma	his mother	a sẽ	his foot

Fanta čε	Fanta's husband
Abou muso	Abou's wife

When the item referred to in a possessive phrase is other than a relative or a body part, the following construction is used:

Possessor + ta + Noun

ta has the alternant forms of ka and la. Typical possessive phrases of this type are:

N ta sisε	my chicken
i ta kuu	your yams
a ta mobili	his car
ã ta so	our home
au ta kalamɔgɔ	your teacher
u ta dɔktrɔ	their doctor

VOCABULARY:

badẽmačε	brother (of the same mother)
badẽmamuso	sister (of the same mother)
fadẽmačε	brother (of another mother)
fadẽmamuso	sister (of another mother)
famuso	father's co-wife
dẽmuso	daughter
dẽčε	son
toro	ear
sẽ	foot
da	mouth
ña	eye
kã	neck
kusi	hair (on head)

(Review vocabulary of lesson PS-13)

E19. For the following list of words check the correct form of the possessive used with each word.

1. ku
2. fa
3. so
4. famuso
5. ma
6. livru
7. badẽčɛ
8. sẽ

C19. In this exercise a word is followed by a particular pronoun. Make a possessive phrase with the words.

1. da, i
2. badẽmuso, au
3. mobili, ã
4. dẽčɛ, N
5. sisɛ, au
6. kã, a
7. fadẽčɛ, N
8. kalamɔgɔ, i
9. fa, u
10. dɔktrɔ, ã

PS-20
Past Tenses in Transitive/Intransitive Patterns

G20. There are two past tenses in Dyula: a tũ form and the ka form.* Sidi tũbe a fo. 'Sidi greeted him/her.' Sidi ka a fo. 'Sidi greeted him/her.'

The tũ form of the past tense is the imperfect form. The ka form is a simple past tense. Both of these forms must frequently be translated into English as a simple past tense.

Note the following examples of tũ and ka in Transitive and Intransitive sentence patterns.

Transitive Pattern: Subject + be + Dir. Obj. + Trans. Vb.

	Positive			Negative		
Present -	Sidi	be	a fo.	Sidi	tɛ	a fo.
Imperfect-	Sidi	tũbe	a fo.	Sidi	tũtɛ	a fo.
Past -	Sidi	ka	a fo.	Sidi	ma	a fo.

Passive Pattern II: Subject + be + la + Intransitive Vb.

Present -	Letrɛ	be	la taga.	Letrɛ	tɛ	la taga.
Imperfect-	Letrɛ	tũbe	la taga.	Letrɛ	tũtɛ	la taga.
Past -	Letrɛ	ka	la taga.	Letrɛ	ma	la taga.

Passive Pattern I: Subject + be + Transitive Vb.

Present -	Sidi	be	fo...	Sidi	tɛ	fo...
Imperfect-	Sidi	tũbe	fo...	Sidi	tũtɛ	fo...
Past -	Sidi	—	fo-ra..	Sidi	ma	fo...

Intransitive Pattern: Subject + be + Intransitive Vb.

Present (be)	Maro	be	mõ...	Maro	tɛ	mõ...
Imperative (tũbe)	Maro	tũbe	mõ...	Maro	tũtɛ	mõ...
Past (ka)	Maro	—	mõ-na.	Maro	ma	mõ...

Note in the examples the only exception in the pattern of past tense formation. This occurs in the Passive I and Intransitive patterns with the past positive tense. In this case the past positive tense is formed by using the past participle ending -ra (-na after final nasalized vowels) on the verb, and the regular operator is omitted.

---

*This ka past tense operator is to be distinguished from the stative operator ka. This can be compared in PS-21.

E20. In the following sentences identify both tense and the positive/negative aspect of the verb.

1. Abou tũbe ku sã.
2. A ka Mory gbisi.
3. Bu mõna kunu.
4. Sita ma kasi.
5. Livru tũbe sã.
6. Mamery be ku fyɛrɛ.
7. Mory ma mobili bori.
8. Gbɛ tũtɛ mĩ yɛ̃.
9. Sali la tagala.
10. Maro fyɛrɛra Touba.

C20. Translate the following sentences.

1. Gbɛ tũbe mĩ yã.
2. Mamery be ku fyɛrɛ.
3. Sita ma kasi.
4. Maro fyɛrɛra Touba.
5. Abou tũtɛ kusã.

PS-21
Past Tenses in Stative Patterns

G21. Of the two past tense forms of Dyula only the tū form occurs in the Stative patterns.

Note the following examples:

Independent Stative I: Topic + ka + Adjective

		Positive			Negative	
Present -	A	ka	kɛnɛ.	A	ma	kɛnɛ.
Imperfect-	A	tūka	kɛnɛ.	A	tūma	kɛnɛ.

Independent Stative II: Topic + be + Noun + ye

Present -	Adama	be	dɔktrɔ	ye.	Adama	tɛ	dɔktrɔ	ye.
Imperfect-	Adama	tūbe	dɔktrɔ	ye.	Adama	tūtɛ	dɔktrɔ	ye.

Dependent Stative I: Topic + be + Quest./Loc./Pres.Part.

Present -	Bemba	be	yẽ.	Bemba	tɛ	yẽ.
Imperfect-	Bemba	tūbe	yẽ.	Bemba	tūtɛ	yẽ.

Dependent Stative II: Topic + dõw

Present -	I	dõw.	no negative
Imperfect -	I	tudõw.	no negative past

The expression of past time is limited to the Imperfect in stative patterns.

E21. Change the following present tense statements into statements in the imperfect.

1. Ami ka mɛ̃sɛ̃.
2. Mobili be a fe.
3. N kɔrɔčɛ dõw.
4. Fanta be Bouaké.
5. Moussa ma kɛnɛ.
6. Čɛ be mĩ?
7. I be livru fe.
8. Adama be so.
9. Adama be Odienné ka le ye.
10. Moussa ma sunu.

C21. Translate the following.

1. Bemba tũbe dɔktrɔ le ye.
2. Fanta tɛ Malinké ye.
3. N dẽ tũka kɛnɛ.
4. Ã be Dyula ye.
5. Adama be yã.

PS-22
Vowel Contraction

G22. When the personal pronouns are used as the object of a transitive sentence, they frequently contract with the final vowel of the preceding operator of the sentence. For example: Sidi be i fo will become Sidi bii fo, which means 'Sidi greets you'. The pattern follows for the other pronouns:

Sidi	be a	fo	Sidi	baa	fo	'Sidi greets him'
Sidi	be ā̆(u)	fo	Sidi	baā̆(u)	fo	'Sidi greets us'
Sidi	be au	fo	Sidi	baau	fo	'Sidi greets you(pl)'
Sidi	be a	fo	Sidi	buu	fo	'Sidi greets them'

From these examples note that the final vowel of the operator changes to that of the following pronoun, which results in a long vowel sound. Note the direction of the tone on these long vowels.

Further examples:

Sidi	ka i	fo	Sidi	kii	fo	'Sidi greeted you'
Sidi	ka au	fo	Sidi	kaau	fo	'Sidi greeted you (pl)'
Sidi	tɛ a	fo	Sidi	taa	fo	'Sidi doesn't greet him'
Sidi	tɛ u	fo	Sidi	tuu	fo	'Sidi doesn't greet them'

Sidi be o čɛ fo (sɔgɔ o sɔgɔ) becomes
Sidi boo čɛ fo (sɔgɔ o sɔgɔ)
'Sidi greets that man every morning'.

Contraction does not occur in the following examples:

A be bori a fɛ	He runs with him.
A tara a fɛ	He went with him.

Contraction does not occur here because the object pronoun follows the verb stem instead of the operator.

E22. Identify the operator and the object pronoun which are used in the following sentences:

1. Abou tε u ye.
2. Fanta ka a fo.
3. Ousmane be ã ye.
4. Daouda ma i gbisi.
5. Bemba tũtε au fo.
6. Sidi ma a ye.
7. Abou tε u gbisi.
8. Mamery be ã fo.

C22. Translate the following sentences.

1. Bintou tũtε a sã.
2. Ousmane be ã gbisi.
3. Mamery ka i ye.
4. Sidi ma N fo.
5. Mamery tũbe a fyεrε.

PS-23
Question Words

G23. Some of the question words in Dyula may be illustrated as follows:

In Stative Patterns

Mū dōw?	What is it?
J̌ō dōw?	Who is it?
A be mī ?	Where is it?
Mū-ne (be) ni ye?	What is this?
J̌ō-ne (be) ni ye?	Who is this?
Ni (yɔrɔ) be mī?	Where is this (place)?

In Transitive Patterns

A be mū-ne fɛ ?	What does he want?
A be mū-ne ye ?	What does he see ?
A be ǰō-ne fɛ ?	Who does he want?
A be ǰō-ne ye ?	Who does he see ?
A be ǰori-le fɛ ?	How many does he want?
A be ǰori-le ye ?	How many does he see?

The question words used in this lesson are:

mū	what
ǰō	who
mī	where
ǰori	how many

E23. Translate into English the Dyula question word used in each sentence.

For example; Daouda be mū-ne fɛ ? What.

1. Yacouba be ǰone ye?
2. Fatoma tūbe ǰorile fɛ?
3. Moussa be mūne sā?
4. Adama tūbe ǰōne ye?
5. Siaka ka mūne fyɛrɛ?
6. Ni yɔrɔ be mī?
7. Bamary ka ku ǰorile fyɛrɛ?
8. Fanta be mī?

C23. Transform the following statements into an appropriate question questioning the statement.

For example: Daouda be yã. Daouda be mĩ?

1. Yacouba be N kɔrɔčɛ ye.
2. Fatoma tũbe mobili kelẽ ye.
3. Moussa be maro sã.
4. Adama tũbe kalamɔgɔče ye.
5. Siaka ka gbɛ fyɛrɛ.
6. Ni yɔrɔ be Bouaké.
7. Bamary ka fẽ fla fyɛrɛ.
8. Fanta be yẽ.

PS-24
Articles
a/some/the

G24.

Sidi be barãgu -le fɛ.	Sidi wants a cassava.
Sidi be barãgu dɔ fɛ.	Sidi wants some/a cassava.
Sidi be barãgu kelẽ fɛ.	Sidi wants a/one cassava.
Sidi be barãgu ba ___ fɛ.	Sidi wants the big cassava.

The normal word order in the Dyula noun phrase is as follows:

Noun + Modifier + Article

Therefore the articles in Dyula can be summarized:

-le	'a' (when used alone with a noun)
dɔ	'some/a'
kelẽ	'one/a'
___ *	'the'

E24. Listen carefully to the following sentences. What article is used in each sentence, and how would you translate that article ?

1. Mamery tũbe sisɛ fɛ.
2. Fatoma ka kpako kelẽ ye.
3. Adama ka mobili-le fyɛrɛ.
4. Sidi ka barãgu dɔ sã.
5. Bemba ka ku kelẽ ye.
6. Abou ka livru sã.
7. Ousmane ka sisɛte fyɛrɛ.
8. Ami tũbe maro dɔ fɛ.

C24. Fill in the blanks in the following sentences so that the object phrase will match the given translation.

1. Mamery tũbe sisɛ ______ fɛ. 'some chicken'
2. Fanta ka kpako ______ ye. ' a coconut'
3. Adama ka mobili ______ fyɛrɛ. 'the car'
4. Sidi ka barãgu ______ sã. 'some cassava'
5. Bemba tũbe ku ______ ye. 'one yam'
6. Abou ka livru ______ sã. 'the book'

---

*absence of a determiner form.

PS-25
Demonstrative Adjectives

G25. The Dyula equivalents for this, that, these and those are used as follows:

Singular

Nĩ fẽ ka ñi.	(or)	Fẽ nĩ ka ñi.	'This thing is good'.
O fẽ ka ñi.	(but not)	Fẽ o ka ñi.	'That thing is good'.

Plural

Nĩ fẽu ka ñi.	(or)	Fẽ nĩnugu ka ñi.	'These things are good'.
O fẽu ka ñi.[1]	(or)	Fẽ olugu ka ñi.	'Those things are good'.

The demonstrative adjectives in Dyula are:

nĩ	'this'/'these' (when used with a plural noun)
o	'that'/'those' (when used with a plural noun)
nĩ(nugu)	'these'
o(lugu)	'those'

E25. Translate the object noun phrase in the following sentences.

For example: Adama be nĩ kuu fɛ. these yams

1. Sidi ka o sisɛ ye.
2. Bemba tũbe nĩ livruu fɛ.
3. Adama be mobili nĩ fyɛrɛ.
4. Fatoma ka o kpako sã.
5. Abou ka barãgu olugu ye.
6. Mamery tũbe nĩ sisɛ fɛ.
7. Ami ka olugu livruu sã.
8. Ousmane ka fẽ nĩnugu ye.

C25. Fill in the blank with the correct demonstrative adjective.

1. Sidi ka sisɛ ______ ye. 'this chicken'
2. Bemba tũbe ______ livru fɛ. 'that book'
3. Adama be mobili ______ fyɛrɛ. 'this car'
4. Fatoma ka barãgu ______ ye. 'these cassava'
5. Abou ka ______ kpako sã. 'that coconut'
6. Mamery tũbe sisɛ ______ fɛ. 'these chickens'
7. Ami ka ______ livruu sã. 'those books'
8. Ousmane ka fẽ ______ ye. 'these things'

---

[1] This form is the preferred one.

G26. The Dyula number system may be outlined as follows:

		Arabic Numeral	DYULA	ENGLISH	FRENCH
Ⓐ	$\boxed{1}$	1	kelē	one	un(e)
		2	fla	two	deux
		3	saba	three	trois
		4	naani	four	quatre
		5	duru	five	cinq
		6	wɔɔrɔ	six	six
		7	worōfla	seven	sept
		8	sɛgi	eight	huit
		9	kɔnɔ̄tō	nine	neuf
		10	tā	ten	dix
		11	tā ni $\underline{\boxed{1}}$	eleven	onze
		12		twelve	douze
		13		thirteen	treize
		14		fourteen	quatorze
		15		fifteen	quinze
		16		sixteen	seize
		17		seventeen	dix-sept
		18		eighteen	dix-huit
		19		nineteen	dix-neuf
Ⓑ		20	mugā	twenty	Ⓑ' vingt
		30	bi $\underline{\boxed{3+}}$	thirty	trente
		40		forty	quarante
		50		fifty	cinquante
		60		sixty	soixante
		70		seventy	
		80		eighty	quatre-vingts
		90		ninety	
		100	kēmɛ	one hundred	cent(s)
		1000	waga	one thousand	mille(s)

Summary of Cardinal Number System from 1 - 999,999:

	DYULA	ENGLISH	FRENCH
1-9	$\boxed{1}$	Ⓐ	Ⓐ
10-19	tã (ni $\boxed{1}$) Ⓒ		Ⓒ
20-29	mugã (ni $\boxed{1}$)	Ⓑ-$\boxed{1}$ Ⓒ Ⓓ	20-59 Ⓑ' + $\boxed{1}$ 60-79 soixante + Ⓐ 80-99 quatre-vingt(s) + Ⓐ
3C-99	bi $\boxed{3+}$ (ni $\boxed{1}$)		
100-199	kẽmɛ (ni Ⓒ) Ⓓ	$\boxed{1}$ hundred ((and) Ⓒ)	cent (Ⓒ) Ⓓ
200-999	kẽmɛ $\boxed{2}$ (ni Ⓒ)		$\boxed{2}$ cent (Ⓒ)
1000-1999	waga $\boxed{1}$ (ni Ⓓ)	Ⓓ thousand Ⓓ	Ⓓ mille Ⓓ
2000-999,999	waga Ⓓ (ni Ⓓ)		

The symbols used in the above are:

$\boxed{1}$	represents the set of numbers:	one to nine.
Ⓐ	represents the set of numbers:	one to nineteen.
Ⓑ	represents the set of numbers:	twenty, thirty... ninety.
Ⓒ	represents the set of numbers:	one to ninety-nine
Ⓓ	represents the set of numbers:	one to nine hundred ninety-nine

If a number is inside the set symbol (e.g. $\boxed{2}$), this means the numbers in the given set above and including the number inside the symbol.

ni and ani are two forms which mean 'and'. ni is used most frequently. ani is used only in longer or larger numbers. Note the use of ani in the following list of numbers.

Sample numbers:

11	tã ni kelẽ
21	mugã ni kelẽ
31	bi saba ni kelẽ
71	bi worõfla ni kelẽ
111	kẽmɛ ni tã ni kelẽ
131	kẽmɛ ni bi saba ni kelẽ
171	kẽmɛ ni bi worõfla ni kelẽ
211	kẽmɛ fla ni tã ni kelẽ
231	kẽmɛ fla ni bi saba ni kelẽ
1111	waga kelẽ ni kẽmɛ ni tã ani kelẽ
1171	waga kelẽ ni kẽmɛ ni bi worõfla ani kelẽ
1231	waga kelẽ ni kẽmɛ fla ni bi saba ani kelẽ
2111	waga fla ni kẽmɛ ni tã ni kelẽ
30,111	waga bi saba ni kẽmɛ ni tã ni kelẽ
33,111	waga bi saba ni saba ani kẽmɛ ni tã ni kelẽ
333,111	waga kẽmɛ saba ni bi saba ni saba ani kẽmɛ ni tã ni kelẽ
999,999	waga kẽmɛ kɔnᵓtõ ni bi kɔnᵓtõ ni kɔnᵓtõ ani kẽmɛ kɔnᵓtõ ni bi kɔnᵓtõ ni kɔnᵓtõ.

E26. Write the following numbers with Arabic numerals:

1. mugã ni sɛgi
2. bi duru ni saba
3. bi sɛgi ni worõfla
4. kẽmɛ (kelẽ) ni tã ni duru
5. kẽmɛ ni bi naani ni wɔɔrɔ
6. kẽmɛ fla ni bi wɔɔrɔ ni kelẽ
7. waga kelẽ ni kẽmɛ saba ni mugã ni duru
8. waga wɔɔrɔ ni kẽmɛ worõfla ni bi naani ni kɔnᵓtõ
9. waga bi naani ni kẽmɛ naani ni sɛgi
10. waga bi wɔɔrɔ ni waga naani

C26. Write the Dyula for the following numerals:

1. 29
2. 43
3. 75
4. 231
5. 684
6. 5601
7. 370
8. 20384
9. 444
10. 38383

PS-27
The Dyula Drasi

G27. The basic unit of money used by the Dyula is the drasi (or drɔmɛ). The value of the drasi is given in the following table, which compares it with the West African franc (CFA) and the U.S. dollar:

Drasi	CFA franc	U.S. dollar
1	5	$ .02
50	250	1.00

Drasi X 5 = CFA	CFA ÷ 5 = Drasi

Actually the drasi no longer exists, i.e. the Dyulas do not print their own money. The money used throughout the Ivory Coast is the CFA franc (pronounced like [sefa]). Therefore the drasi for present-day Dyula is just another way of referring to a given amount of francs. The denominations (i.e. printed coins or notes) of CFA commonly used are as follows with their drasi equivalents:

CFA Francs (fr.)		Drasi
5 fr. coin	=	Drasi 1
10 fr. coin	=	Drasi 2
25 fr. coin/note	=	Drasi 5
50 fr. note	=	Drasi 10
100 fr. note	=	Drasi 20
500 fr. note	=	Drasi 100
1000 fr. note	=	Drasi 200
5000 fr. note	=	Drasi 1000

E27. The following prices are given in drasi. Compute the amount of CFA involved.

1. drasi 65
2. drasi 135
3. drasi 600
4. drasi 410
5. drasi 785
6. drasi 255
7. drasi 90
8. drasi 645
9. drasi 305
10. drasi 510

C27. The following prices are given in drasi. Compute the amount of CFA involved.

1. drasi waga kelẽ ni bi duru
2. drasi kẽmɛ naani
3. drasi kẽmɛ worõfla ni duru
4. drasi kẽmɛ kɔnɔ̃tõ ni bi naani
5. drasi kẽmɛ saba ni mugã ni duru
6. drasi waga fla ni duru
7. drasi bi kɔnɔ̃tõ ni duru
8. drasi waga duru ni kẽmɛ fla ni mugã
9. drasi waga tã ni kẽmɛ saba ni bi naani
10. drasi kẽmɛ sɛgi ni bi duru

PS-28
Three Verbal Suffixes

G28. Of the many suffixes that are used in Dyula, three which are used with verb forms are -tɔ, -la, and -ni. Note how they are used in the following examples.

-tɔ

Mamery taga-tɔ bara la, ma fosi kelẽ pe fɔ N ñe.	While leaving for work, Mamery didn't say anything in particular to me.
N yarayara-tɔ ka Mamery ye kunu.	While walking around, I saw Mamery yesterday.
čɛ sunɔgɔ-tɔ	the sleepy man
dẽ ǰagaro-tɔ	the sickly child
muso kõgɔ̃-tɔ	the hungry woman

-la

Muso be gbakɛ-la.	The woman is cooking.
N bamuso be sunɔgɔ-la.	My mother is sleeping.
A be si-la N kɔrɔčɛ bara.	He is living at my brother's place.

-ni

Butel fa-ni be taǰi la.	The bottle is filled with kerosene.
Muso furu-ni tɛ bɔ sufɛ.	A married woman doesn't go out at night.

E28. Translate the following phrases.

1. mɔgɔ ǰãgarotɔ
2. muso sunɔgotɔ
3. pla fani
4. čɛ kõgɔ̃tɔ
5. mɔgɔ furu-ni

C28. Translate the following sentences.

1. Fanta tĩmɛ-tɔ ka N fo.
2. A dɔgɔmuso be sunɔgɔla.
3. Fyɛ fani be maro la.
4. N dõw-tɔ ka da tugu.
5. Mamery be tagamala.

PS-29
Other Verbal Operators

G29. There are a few more operators used in Dyula in addition to those mentioned in PS-20 and 21. These may be illustrated as follows:

bra - Present Perfect

N bra a fɔ i ye (kabā).	I have already told [it to] you.
N muso bra taga so.	My wife has gone home.
A bra Vakaba wele (kabā).	He has (already) called Vakaba.

neg. = ma (same as for ka) use adverbial to get perfective.

tūka - Past Perfect

transitive

N tūka a fɔ i ye (kunu).	I had told [it to] you (yesterday).
A tūka Vakaba wele.	He had called Vakaba.

intransitive

N muso tūbra taga so.	My wife had gone home.
N muso tū taga-la so.	My wife had gone home.

neg. = tūma

kakā - Obligation (used with infinitive form of verb)

N kakā ka a fɔ i ye.	I must tell [it to[you.
N muso kakā ka taga so.	My wife must go home.
A kakā ka Vakaba wele.	He must call Vakaba.

neg. = makā

E29. Translate only the verbal phrase in the following sentences.

1. N kakā ka taga Dabou.
2. N̲ bra mobili kofɔ.
3. Ā makā ka Daouda wele.
4. N tū nā-na i fo.
5. I̲ tūbra taga.
6. Ā bra a fɔ i ye.

C29. Translate the following sentences.

1. N dēu kakā ka na so.
2. I tūka Mamadou wele?
3. N muso ma taga so.
4. A makā ka Vakaba wele.
5. Daouda bra a fɔ kabā.

PS-30
Post-Positions

G30. There are many different post-positions which are used in Dyula. Two specific uses are in locational phrases and with verbs similar to what are called 'two-word verbs' in English.

Note the following examples:

tabɛli kã	on the table
fyɛ kõnɔ	in the calabash
lekoli la	in/at/to school
tabɛli kuna	over the table
so dafɛ	near the village
čɛ kɛrɛfɛ	beside the man
sigilã kɔrɔ	under the chair
siglãu čɛ	between the chairs
ɟama rɔ	in the crowd
kɔrõ nɔ	in the north
kũ na	on the head
bõda kɔfɛ	behind the door

Two-word Verbs:

ka bɔ ... la	'to subtract ... from'
Dɔ bɔ drɛkɛba sõgɔ la.	Subtract some from the price of the drɛkɛba.
ka dã ... ma	'to stop ... at' ('to limit ... to')
I kana dã o ma.	Don't stop at that.
ka fara ... kã	'to add ... to'
I ta fara Nta kã.	Add yams to mine.
ka kɛ ... la	'to put ... in/at'
Kɔgɔ dɔ kɛ na la.	Put some salt in the soup.

E30. Translate the following postpositional phrases:

1. čɛ dafɛ
2. tabiliu čɛ
3. sigilã kɔfɛ
4. dɔktrɔso la
5. lekoli kɛrɛfɛ
6. tabili kɔrɔ
7. frigidɛri kõnɔ
8. bõ nɔ

C30. Translate the following sentences:

1. A be taga foro la.
2. Dɔ bɔ sogo sõgɔ la.
3. A bla tabili dafɛ.
4. Sita lɔni be Mamery kɔfɛ.
5. Dɔ fara maro ka.

BASIC DYULA

Introductory Exercise Book

Ronald W. Long

and

Raoul S. Diomandé

First Draft

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office of Education Contract OEC 3-7-070301-1526.

PSW-1: Simple Sounds

E1. Listen to the teacher and transcribe the Dyula words he gives using the symbols: t, k, b, d, g, f, s, z, c, j, m, n, l, h, w, y, i, e, ɛ, a, o, ɔ and u.

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________
9. ____________________
10. ____________________
11. ____________________
12. ____________________
13. ____________________
14. ____________________
15. ____________________
16. ____________________
17. ____________________
18. ____________________
19. ____________________
20. ____________________
21. ____________________
22. ____________________
23. ____________________
24. ____________________
25. ____________________
26. ____________________
27. ____________________
28. ____________________
29. ____________________
30. ____________________
31. ____________________
32. ____________________
33. ____________________
34. ____________________

PSW-2: Simple Vowels

E2. Listen to the pairs of monosyllable words. The first letter in each word is always /s/. Decide whether the vowels are the same or different.

For example:		S	D
	sa - sa	✓	____

	S	D		S	D
1.	____	____	6.	____	____
2.	____	____	7.	____	____
3.	____	____	8.	____	____
4.	____	____	9.	____	____
5.	____	____	10.	____	____

C3. Write the Dyula words as you hear them.

1. ______________________
2. ______________________
3. ______________________
4. ______________________
5. ______________________
6. ______________________
7. ______________________
8. ______________________
9. ______________________
10. ______________________
11. ______________________
12. ______________________
13. ______________________
14. ______________________

PSW-3: kp and gb

E3. In this exercise check 1 if the word you hear has a regular stop (b, p) and 2 if it has a double stop (kp, gb).

	1	2		1	2
1.	____	____	7.	____	____
2.	____	____	8.	____	____
3.	____	____	9.	____	____
4.	____	____	10.	____	____
5.	____	____	11.	____	____
6.	____	____	12.	____	____

C3. Write these Dyula words, some of which contain double stops.

1.______________________________

2.______________________________

3.______________________________

4.______________________________

5.______________________________

6.______________________________

7.______________________________

8.______________________________

9.______________________________

PSW-4: ñ

E4. Write the following words. Listen particularly for n and ñ.

1.____________________ 5.____________________

2.____________________ 6.____________________

3.____________________ 7.____________________

4.____________________ 8.____________________

C4. Write the following words, which may contain an ñ.

1.____________________ 6.____________________

2.____________________ 7.____________________

3.____________________ 8.____________________

4.____________________ 9.____________________

5.____________________ 10.____________________

E5. Write these words, which contain an /r/.

1.____________________ 5.____________________
2.____________________ 6.____________________
3.____________________ 7.____________________
4.____________________ 8.____________________

C5. Transcribe only the first sound in each of the following words.

1.____________________ 5.____________________
2.____________________ 6.____________________
3.____________________ 7.____________________
4.____________________ 8.____________________

Transcribe the following words.

1.____________________ 11.____________________
2.____________________ 12.____________________
3.____________________ 13.____________________
4.____________________ 14.____________________
5.____________________ 15.____________________
6.____________________ 16.____________________
7.____________________ 17.____________________
8.____________________ 18.____________________
9.____________________ 19.____________________
10.____________________ 20.____________________

PSW-6: nasalized vowels

E6. Listen to the pairs of words. Check N in the first column if the first word of the pair contains a nasalized vowel and the second a single vowel. Check off N in the second column if vice versa.

For example:

	N	N
su - sū	___	✓
sā - sa	✓	___

	N	N
1.	___	___
2.	___	___
3.	___	___
4.	___	___
5.	___	___

C6. Write the following words, which may contain one or more nasalized vowels.

1.______________________________

2.______________________________

3.______________________________

4.______________________________

5.______________________________

6.______________________________

7.______________________________

8.______________________________

9.______________________________

10.______________________________

PSW-7: Tone

E7. Listen to the following pairs of words (taken from G7) and check the correct tones.

	H	L	F		H	L	F
1a	____	____	____	1b	____	____	____
2a	____	____	____	2b	____	____	____
3a	____	____	____	3b	____	____	____
4a	____	____	____	4b	____	____	____
5a	____	____	____	5b	____	____	____
6a	____	____	____	6b	____	____	____

Now using the marks ´ = high, ` = low and ˆ = falling, write only the tones for these 2 syllable words.

7a	____	____	____	7b	____	____	____
8a	____	____	____	8b	____	____	____
9a	____	____	____	9b	____	____	____
10a	____	____	____	10b	____	____	____
11a	____	____	____	11b	____	____	____

C7. 1. Mark whether the tones are the same (S) or different (D) in the following pairs of words.

	S	D		S	D
1.	____	____	9.	____	____
2.	____	____	10.	____	____
3.	____	____	11.	____	____
4.	____	____	12.	____	____
5.	____	____	13.	____	____
6.	____	____	14.	____	____
7.	____	____	15.	____	____
8.	____	____	16.	____	____
			17.	____	____

2. Listen to the following words. Transcribe them. Write only the alphabetic symbols after hearing the word for the first time. The second or third time you hear the word, write the tone.

1.____________________ 7.____________________

2.____________________ 8.____________________

3.____________________ 9.____________________

4.____________________ 10.____________________

5.____________________ 11.____________________

6.____________________ 12.____________________

PSW-8: Intonation

E8. Make a mark indicating the intonation contour of the following sentences on your paper.

1.
2.
3.
4.
5.
6.
7.
8.

C8. Listen to these sentences and check the appropriate column: statement (S), question (Q), or imperative (I).

	S	Q	I
1.	____	____	____
2.	____	____	____
3.	____	____	____
4.	____	____	____
5.	____	____	____
6.	____	____	____
7.	____	____	____
8.	____	____	____
9.	____	____	____
10.	____	____	____
11.	____	____	____
12.	____	____	____
13.	____	____	____
14.	____	____	____
15.	____	____	____

PSW-9
Vowel Length

E9. Is the vowel in the first word of the pair relatively long or short?

	LONG	SHORT
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

C10. Are the vowels in the following words long or short?

	LONG	SHORT
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		
13.		
14.		
15.		

PSW-10 I. Stative I

E10. Write the correct sentence using ka.

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________

C10. Write your correctly transformed sentence below.

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________

PSW-11 I. Stative II

E11. Write only the subject of your transformed sentence below.

1.____

2.____

3.____

4.____

5.____

C11. 1. Check the correct blank corresponding to the verb which should be used in each sentence.

	ka	be ... ye
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____

2. Check the correct blank corresponding to the correct translation of be ... fe for each sentence.

	'to have'	'to want'
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____

PSW-12: D. Stative I

E12. Write your statement of location.

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________

C12. Circle the correct definition.
For example:

Moussa - an animal [✓ a name] a town

1.	work	egg	man
2.	sick	well	disease
3.	a place	friend	a name
4.	woman	girl	home
5.	tall	fat	stupid
6.	man	here	child
7.	where	there	here
8.	they	we	he
9.	short	small	tall
10.	blacksmith	farmer	teacher
11.	horse	home	house
12.	here	there	everywhere
13.	sleeping	cooking	working
14.	here	where	there
15.	positive	negative	mother

PSW-13: D. Stative II

E13. Write here the new words you learn from this exercise.

C13. Circle the correct possessive pronoun.

1.	his	our	her	my
2.	our	their	its	your (sg)
3.	your (pl)	my	their	her
4.	our	her	your (sg)	my
5.	my	his	our	her
6.	your (sg)	his	your (pl)	their
7.	my	its	your (sg)	your (pl)
8.	their	my	its	ours
9.	our	her	your (sg)	his
10.	our	my	her	their

PSW-14: Transitive

E14. Check whether the word to be substituted functions as an object or a verb.

	Object	Verb
1.	______	______
2.	______	______
3.	______	______
4.	______	______
5.	______	______
6.	______	______
7.	______	______
8.	______	______
9.	______	______

C14. Write your sentence below after making the substitution.

1.____

2.____

3.____

4.____

5.____

6.____

7.____

8.____

9.____

10.____

PSW-15: Passive I

E15. Write each word which can be substituted into the given sentence below.

1.____________________

2.____________________

3.____________________

4.____________________

5.____________________

C15. Write your sentence below.

1.____

2.____

3.____

4.____

5.____

6.____

7.____

8.____

PSW-16: Passive II

E16. Check the sentences as transitive (TR) or intransitive (ITR). Translate only the intransitive passive sentences.

	TR	ITR	Translation
1.	____	____	______________________________
2.	____	____	______________________________
3.	____	____	______________________________
4.	____	____	______________________________
5.	____	____	______________________________
6.	____	____	______________________________
7.	____	____	______________________________
8.	____	____	______________________________

C16. Check the sentences as acceptable (A) or unacceptable (U). Make one possible correction in the unacceptable sentences.

	A	U	Corrections
1.	____	____	______________________________
2.	____	____	______________________________
3.	____	____	______________________________
4.	____	____	______________________________
5.	____	____	______________________________
6.	____	____	______________________________

PSW-17: Intransitive

E17. Write your transformed sentence below.

1. ____

2. ____

3. ____

4. ____

5. ____

C17. Check the category to which the substitution item belongs.

A.	Subject	Operator	Verb
1.	____	____	____
2.	____	____	____
3.	____	____	____
4.	____	____	____
5.	____	____	____
6.	____	____	____
7.	____	____	____
B.			
1.	____	____	____
2.	____	____	____
3.	____	____	____
4.	____	____	____
5.	____	____	____
6.	____	____	____
7.	____	____	____
8.	____	____	____
9.	____	____	____
10.	____	____	____

PSW-18
Plural Nouns

E18. Are the following words singular or plural?

	SINGULAR	PLURAL
1.	________	________
2.	________	________
3.	________	________
4.	________	________
5.	________	________
6.	________	________
7.	________	________
8.	________	________
9.	________	________
10.	________	________
11.	________	________
12.	________	________
13.	________	________
14.	________	________
15.	________	________
16.	________	________

C18. Change the word you hear to the plural if singular or to the singular if plural.

1.______________________________
2.______________________________
3.______________________________
4.______________________________
5.______________________________
6.______________________________
7.______________________________
8.______________________________
9.______________________________
10.______________________________
11.______________________________
12.______________________________

PSW-19
Possessive

E19. Check the correct form of the possessive to be used with each word.

	N	N ta
1.	______	______
2.	______	______
3.	______	______
4.	______	______
5.	______	______
6.	______	______
7.	______	______
8.	______	______

C19. Write your possessive phrase below.

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________
6. ______________________________
7. ______________________________
8. ______________________________
9. ______________________________
10. ______________________________

PSW-20

E20. In the sentences you hear identify the tense and the positive/negative aspect of the verb.

	Present	Imperfect	Past —	Positive	Negative
1.	________	________	______	________	________
2.	________	________	______	________	________
3.	________	________	______	________	________
4.	________	________	______	________	________
5.	________	________	______	________	________
6.	________	________	______	________	________
7.	________	________	______	________	________
8.	________	________	______	________	________
9.	________	________	______	________	________
10.	________	________	______	________	________

C20. Translate the sentences you hear.

1. ____
2. ____
3. ____
4. ____
5. ____

E21. Change the tense of the sentences you hear to the imperfect and write the operator below.

1.____________________

2.____________________

3.____________________

4.____________________

5.____________________

6.____________________

7.____________________

8.____________________

9.____________________

10.____________________

C21. Translate the sentences you hear.

1.____

2.____

3.____

4.____

5.____

E22. Identify the operator and the object pronoun used in the sentences you hear. Write the uncontracted forms below.

1.____________________

2.____________________

3.____________________

4.____________________

5.____________________

6.____________________

7.____________________

8.____________________

C22. Translate the sentences you hear.

1.____

2.____

3.____

4.____

5.____

E23. Translate into English the Dyula question word used in each of the following sentences.

For example: a. Daouda be mũ-ne fɛ? a. What

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________

C23. Transform the following statements into an appropriate question.

For example: a. Daouda be yã. a. Daouda be mĩ?

1. ____
2. ____
3. ____
4. ____
5. ____
6. ____
7. ____
8. ____

PSW-24

E24. Listen to the sentences. Determine which article is used. Write it down and translate the object phrase in which it is used.

For example: a. Sidi ka mobili kelẽ ye. a. kelẽ one car.

1. ______________________________

2. ______________________________

3. ______________________________

4. ______________________________

5. ______________________________

6. ______________________________

C24. Fill in the blanks in the following sentences so that the object phrase will match the given translation.

1. Mamery tũbe sisɛ __________ fɛ. 'one chicken'

2. Fanta ka kpako __________ ye. 'a coconut'

3. Adama ka mobili __________ fyɛrɛ. 'the car'

4. Sisi ka barãgu __________ sã. 'some cassava'

5. Bemba tũbe ku __________ ye. 'one yam'

6. Abou ka livru __________ sã. 'the book'

E25. Translate the object phrase in the following sentences.

For example: a) Adama be ñi kuu fɛ. a) these yams

1.____________________ 5.____________________

2.____________________ 6.____________________

3.____________________ 7.____________________

4.____________________ 8.____________________

C25. Fill in the blanks with the correct demonstrative adjective.

1. Sidi ka sisɛ __________ ye.
2. Bemba tũbe __________ livru fɛ.
3. Adama be mobili __________ fyɛrɛ.
4. Fatoma ka barãgu __________ ye.
5. Abou ka __________ kpako sã.
6. Mamery tũbe sisɛ __________ fɛ.
7. Ami ka __________ livruu sã.
8. Ousmane ka fẽ __________ ye.

E26. Write the numbers you hear in Arabic numerals.

1.____________________ 6.____________________

2.____________________ 7.____________________

3.____________________ 8.____________________

4.____________________ 9.____________________

5.____________________ 10.____________________

C26. Write out the Dyula for the numbers you hear.

1.____

2.____

3.____

4.____

5.____

6.____

7.____

8.____

9.____

10.____

PSW-27

E27. Compute the amount of *franc* CFA involved in the following amounts of *drasi*.

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________
9. ____________________
10. ____________________

C27. The following prices are given in *drasi*. Compute the amount of CFA involved.

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________
9. ____________________
10. ____________________

E28. Translate the phrases in your books.

1.____

2.____

3.____

4.____

5.____

C28. Translate the sentences given in your books.

1.____

2.____

3.____

4.____

5.____

E29. Translate only the verbal phrases.

1.____

2.____

3.____

4.____

5.____

6.____

C29. Translate the sentences in your books.

1.____

2.____

3.____

4.____

5.____

E30. **Translate the prepositional phrases listed in your books.**

1.__________________ 5.__________________

2.__________________ 6.__________________

3.__________________ 7.__________________

4.__________________ 8.__________________

C30. **Translate the sentences in your books.**

1.____

2.____

3.____

4.____

5.____

Table of Contents

I. Basic Dyula: Dialogs and Variations

Lesson page

A-1 Greetings, Pronouns 1
A-2 Greetings, Negative 4
A-3 Introducing Another Person, Tenses 8
A-4 Getting Information (Tenses, Tag Question) 12
A-5 Location, Time, Direction (Days of the Week, Map of Ivory Coast) 17
A-6 Location, Injunctive (ko, -baga, I ni če) 25
A-7 Markets, Location, Requests for Help 32
A-8 Markets (Articles, Demonstrative Pronouns, Reduplication) 37
A-9 Bargaining, Using Money 42
A-10 Hunger and Thirst (e, Imperative, Reflexive Pronoun, Uses of -ni) 48
A-11 In a wotel-bõ (Obligation, kakã) 56
A-12 Finding a Place to Live (Ordinal Numbers, Demonstrative Pronouns) 65
A-13 Weather (Conditional, Conjunctions, Weather Chart) 72
A-14 Women's Activities and Concerns (yɛrɛ; Adverbs: tẽ, tã; -tɔ) 81
A-15 Finding a Cook (Reduplication, Adverbs) 91
A-16 Working with a Helper (Tag Question) 99
A-17 Having 'Things' Made 108
A-18 Social Activities 118
A-19 Getting Language Information 126
A-20 Language Learning on Your Own (Conjunctions; atigi; Verbal Prefixes la-, rɔ-; Compound Nouns) 136

Appendix I

Dyula Phrase Sheets #1 through #6

Dyula Intermediate Lessons I and II

II. Comprehension Workbook

BASIC DYULA

Dialogs and Variations

Ronald W. Long

and

Raoul S. Diomandé

First Draft

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office of Education Contract OEC 3-7-070301-1526.

A-1

Greetings
Pronouns

1.1 Dialog

Mamadou

I	you
sɔgɔma	morning
kɛnɛ	healthy, well, fine
I ni sɔgɔma, Adama.[1]	Good morning, Adama.
I ka kɛnɛ?	Are you well?

Adama

N ka kɛnɛ.	I am fine.
Fanta ka kɛnɛ?	How is Fanta?

Mamadou

a	he, she, it
ã	we
A ka kɛnɛ.	She is fine.
Ã be.	We'll see you.

1.2 Notes

1. There are four basic greetings in Dyula, each of which is associated with a given time of day. The Dyula day is cut up into its different segments according to the Islamic prayer times.

sɔgɔma	4 AM - 11 AM	I ni sɔgɔma.	Good morning.
tɛle	11 AM - 4 PM	I ni tɛle.	Good afternoon.
wula	4 PM - 9 PM	I ni wula.	Good evening (early).
su	9 PM - 4 AM	I ni su.	Good evening (late).

Literally the above greetings translate 'you and the morning?, afternoon, etc.'

2. The pronouns of Dyula may be summarized as follows:

N	'I'	ã	'we'
i	'you'	au	'you'
a	'he, she, it'	u	'they'

1.3 Dialog Variations

V1. Amara

tɛlɛ	afternoon
muso	woman, wife

I ni tɛlɛ, Daouda.	Good afternoon, Daouda.
I muso ka kɛnɛ?	How is your wife?

Daouda

ta	possessive particle
dõw	question marker, how

A ma kɛnɛ.	She is not well.
I ta dõw?	How is yours?

Amara

kɔfɛ	later

A ka kɛnɛ.	She is fine.
Ã be kɔfɛ.	We'll see you later.

V2. Mamadou

wula	evening (early)
dẽ	child

I ni wula, Adama.	Good evening, Adama.
I dẽu ka kɛnɛ?	How are your children?

Adama

U ka kɛnɛ.	They are fine.
Ā be.	We'll see you.

V3.

Daouda

su	evening (late)
I ni su, Mamadou.	Good evening, Mamadou.
Fanta ka kɛnɛ?	How is Fanta?

Mamadou

A ka kɛnɛ.	She is fine.
Ami dõw?	How is Ami?

Daouda

fana	also, too
sini	tomorrow
A fana ka kɛnɛ.	She is fine, too.
Ā be.	We'll see you.

1.4 Comprehension

Listen to the following dialogs and answer the questions in the workbook.

C1. A: I ni wula.

I ka kɛnɛ?

B: N ka kɛnɛ.

Ā be kɔfɛ.

C2. A: I ni sɔgɔma, Fanta.

I čɛ ka kɛnɛ?

B: A ma kɛnɛ.

Ā be lɔgɔlõ.

A-2

Greetings
Negative

2.1 Dialog

Mamery

I ni sɔgɔma, Abou.	Good morning, Abou.

Abou

Mba	Hi, hello
hɛrɛ	peace, happiness
ka si	to spend the night
Mba[1], hɛrɛ si-la[3], Mamery?	Hi, Did you spend the night in peace, Mamery?

Mamery

dorõ	only
Hɛrɛ dorõ.	(In) peace only.

Abou

I muso dõw?	How is your wife?

Mamery

toro	trouble
la	to
Toro tɛ a la.[2]	She is fine.

2.2 Notes

1. Mba is a word frequently used in response to a greeting in Dyula. It means something like 'Hi' or 'Hello' in English, but it is never used as an initial greeting, as is 'Hello'. Mba is also never used alone even in response, but is always followed by a further statement of greeting.

2. Toro tɛ a la. 'She is fine' or literally 'trouble is not to her' is an example of the Dyula's using a negative statement to express an idea which is usually expressed in the positive in English. Other examples are:

Adama ma kɛnɛ.	'Adama is sick' (lit., Adama is-not well.)
N ta mobili ma ñi.	'My car is (in) bad (condition)' (lit., My car is-no good.)

3. Hɛrɛ si-la? or Hɛrɛ tɛlɛ̄-na? Did you spend the night in peace? or Did you spend the day in peace? are relatively formal greetings. A less formal alternate could be: Tɔrɔ tɛ i la? 'Are you OK?' (lit., Trouble isn't with you [is it]?), which can be answered, Tɔrɔ tɛ N na. 'I am all right.'

2.3 Dialog Variations

V1.	Abou	
I ni su, Mamery.		Good evening, Mamery.
	Mamery	
Mba, hɛrɛ tɛlɛ̄-na, Abou?		Hi, How did you spend the day, Abou?
	Abou	
Tɔrɔ tɛ N na.		There was no trouble.
	Mamery	
I dēu dōw?		How are your children?
	Abou	
U ka kɛnɛ.		They are fine.
V2.	Abou	
Mamery ni wula.		Mamery, Good evening.
	Mamery	
Tɔrɔ tɛ i la, Abou?		Are you OK, Abou?
	Abou	
Tɔrɔ tɛ N na.		I am all right.
I-le dōw?		How about you?
	Mamery	
N ka kɛnɛ.		I am fine.

V3.	Daouda	
I ni tɛlɛ, Mamadou.		Good afternoon, Mamadou.
	Mamadou	
Mba, i ka kɛnɛ?		Hi, How are you?
	Daouda	
Hɛrɛ dorõ.		Peace only.
I-le dõw?		How about you?
	Mamadou	
Tɔrɔ tɛ N na.		I am fine.
I muso dõw?		How is your wife?
	Daouda	
Tɔrɔ tɛ a la.		She is fine.
	Mamadou	
ka fo ye		to greet for
I be a fo N ye.		Greet her for me.
	Daouda	
ka mẽ		to get, hear
A bena a mẽ.		She will get it.

2.4 Comprehension

Listen to the following dialogs and answer the questions in your workbook.

C1. Abou

Daouda ni su.

Daouda

Tɔrɔ tɛ i la, Abou?

Abou

Tɔrɔ tɛ N na.

I-le dõw?

Daouda

N ka kɛnɛ.

C2. Ousmane

I ni sɔgɔma, Sidi.

Sidi

Mba, hɛrɛ sila, Ousmane.

Ousmane

Hɛrɛ dorõ.

Ile dõw?

Sidi

Tɔrɔ dorõne be Nne kã bi.

I badẽmačɛ dõw?

Ousmane

A ka kɛnɛ.

A-3

Introducing another person

Tenses

3.1 Dialog

Sekou

ka lõ	to know
Sita, i ka Adama lõ?	Sita, do you know Adama?

Sita

ā-ā	no
tũ	imperfect operator
fɔlɔ	before, previously
Ā-ā, N tũma a lõ fɔlɔ.	I haven't known him before.

Sekou

ka flɛ	to meet
Adama Sita flɛ.	Adama, meet Sita.

Adama

I ka kɛnɛ, Sita?	Are you well, Sita?

Sita

N ka kɛnɛ.	I am fine.

Adama

ka dia	to please
I ye diara N ye bi kosobɛ.	Seeing you today pleases me much.
Ābe^{2} kɔfɛ.	See you later.

3.2 Notes

1. Review introductory lessons on tenses.

2. A be kɔfɛ in the above dialog is a contraction of the sentence, Ā bena ñɔ̃gɔ̃ ye kɔfɛ. (lit., we will each other see later). Other phrases using A be are:

Ābe sini.	See you tomorrow.
Ābe wulafɛ.	See you this evening.
Ābe sufɛ.	See you tonight.

From now on A be will be written as one word Ābe meaning 'We'll see you.'

3.3 Dialog Variations

V1.	Sekou	
Fanta, i ka Adama ye?		Fanta, have you seen Adama?
	Fanta	
A-ã, N tũma a ye fɔlɔ.		I hadn't seen him before.
	Sekou	
Fanta Adama flɛ.		Fanta, meet Adama.
	Adama	
Fanta, i ka kɛnɛ?		Fanta, how are you?
	Fanta	
N ka kɛnɛ.		I am fine.
	Adama	
Ābe sini.		See you tomorrow.
V2.	Sekou	
Ami, i ka Adama lɔ̃?		Ami, do you know Adama?
	Ami	
A-ã N tũma a lɔ̃.		I hadn't met him.
	Sekou	
ni		this
Adama, Sitale ni ye.		Adama, this is Sita.

Adama

I ye diara N ye bi kosobɛ.	Seeing you today pleased me very much.
Ãbe kɔfɛ.	See you later.

3.4 Comprehension

Listen to the dialog and answer the questions in your workbook.

C1.

Daouda

Ami, i ka Sekou lõ?

Ami

Ã-ã, N tũma a lõ fɔlɔ.

Daouda

Ami Sekou flɛ.

Sekou

I ni sɔgɔma, Ami.

Hɛrɛ sila?

Ami

Hɛrɛ dorõ.

Sekou

N kãkã ka taga sisã.

Ãbe wulafɛ.

C2.

Adama

Mory, Sekou flɛ.

Sekou, N korɔčɛ Mory flɛ.

Sekou

I ni sɔgɔma, Mory.

I ka kɛnɛ?

Mory

N ka kɛnɛ.

Adama

Sekou, Mory be Dyulayakɛla-le ye.

A be barakɛ Bouaké.

A-4

Getting Information
Tenses/Tag Question

4.1 Dialog

Seydou

Moussa ni tele.	Moussa, good afternoon.

Moussa

Mba, Seydou, hɛrɛ tele na?	Hi, Seydou, have you had a good day? (lit., Have you spent the day in peace?)

Seydou

dɔni	so
dɔ	some
kibaro	information
ka nõfɛ	to search for
Dɔni dɔni, Nga N be mɔgɔ dɔ-le kibaro nõfɛ.	So so, but I am looking for information about someone.

Moussa

o	that
ǰõ	who
O mɔgɔ be ǰõ ye?	Who is that person?

Seydou

fačɛ	father
ka lõ	to know
kɛ	tag question
Alimata fačɛ.	Alimata's father.
I tũbe a lõ kɛ.	You knew him, didn't you?

Moussa

tɛri	friend
kɛ	of course
Kosobe kɛ.	Sure, of course.
N fa tɛri dɔ tũ dõw.	He was one of my father's friends.

4.2 Notes

1. Review PS-19 on Possessive Phrases and PS-22 on Vowel Contraction.

2. kɛ is a tag question marker. When kɛ is used, it can be translated into English by ..., didn't you? ..., isn't it? The tag question in French is N'est-ce pas?
   Notice that kɛ in another context means 'of course'.

3. mɔgɔ dɔ-le 'someone' (lit., a certain person)
   o mɔgɔ 'that person'
   N̄ fa tɛri dɔ 'one of my father's friends' (lit., a friend of my father's)
   These are specific examples of the use of determiners in Dyula. Review PS-23 for a fuller account of their usage.

4.3 Dialog Variations

V1.

Seydou	
I tũbe Alimata fačɛ lõ kɛ?	You knew Alimata's father, didn't you?
Moussa	
kosobe	sure
Kosobe kɛ.	Sure, of course.
N fa tɛri dɔ tũ dõw.	He was one of my father's friends.
Seydou	
ka sigi	to settle
mĩ	where
A tũ sigini be mĩ?	Where was he settled?
Moussa	
yã	here
Bouakɛ yã kɛ.	Here in Bouaké, of course.

V2.

Seydou	
I be Sidi fačɛ lɔ̃ kɛ?	You know Sidi's father, don't you?
Ousmane	
bɛ	all
ɔ̃hɔ̃, mɔgɔ bɛ ka a lɔ̃ yã.	Yes, everyone knows him here.
Seydou	
-le/-ne (after Ṽ)	emphasis particle
ka barakɛ	to work
A tũbe mũ-ne barakɛ-la ye?	What was his profession?
Ousmane	
ka bori	to drive
Mobili bori-la tũ dɔ̃w.	He was a driver.
A tũ ka ñi kɔsɔbɛ.	He was really good.

V3.

	Daouda	
J̌õ-ne be yã fɛ ni yɛ̃?		Who is that over there?
	Asita	
Mamadou dɔgɔčɛ dõw.		He is Mamadou's older brother.
A tɔgɔ be Mory.		His name is Mory.
	Daouda	
A sigi-ni be mĩ?		Where is he settled?
	Asita	
Kohorogo.		In Korhogo.
A ba gbakɛ-la-le ye.		He is a cook.

4.4 Comprehension

Cl.

Adama

Sidi, ǰõne be yã fɛ ni ye?

Sidi

Mory fa dõw.

A sigini be Man.

Adama

I be a lõ kɛ?

Sidi

ɔ̃hɔ̃, mɔgɔ bɛ ka a lõ.

Mobili borila ñuma tũ dõw.

C2. Daouda

Baba, hɛrɛ tele na?

Baba

Mba, ile dõw?

Daouda

N ka kɛnɛ.

E Baba, I ka Ousmane lõ kɛ?

Baba

Õhõ, A be mobili borila ye Touba.

Daouda

Mobili borila ñuma dõw?

Baba

Kosobe.

A-5

Location
Time
Direction

5.1 Dialog

Situation: Adama can not find his friend, Sidi. He is trying to find him and asks Ousmane.

Adama	
Ousmane, Siaka be so bi?	Ousmane, is Siaka at home today?
Ousmane	
Ã-ã a tɛ so bi.	No, he is not at home today.
Adama	
wa	question word
Nga, i ma a taga yɔrɔ lõ wa?	But don't you know where he went?
Ousmane	
ka taga kunu	to go yesterday
A tagara Diabo kunu.[1]	He went to Diabo yesterday.
Adama	
yɔrɔ	place
O yɔrɔ be mĩ?	Where is that place?
Ousmane	
dafe	near
Bouaké dafe.[2]	Near Bouaké.

5.2 Notes

1. Other possible time expressions are:

bi	today	lɔgɔ tɛmɛni	last week
kunu	yesterday	sā tɛmɛni/salõ	last year

The days of the week are:

Lɛti-lõ	Sunday	Ramisa-lõ	Thursday
Tēnɛ-lõ	Monday	J̌ima-lõ	Friday
Trata-lõ	Tuesday	Sibri	Saturday
Raba-lõ	Wednesday		

2. Other postpositions used in describing location are:

dafe	near
kɔfɛ	beyond, on the other side of
ñēfɛ	before, on this side of

3. Instead of using abstract words to indicate direction (i.e., north, south, east, west), the Dyula more frequently use a directional phrase. These phrases specify direction with reference to the place where the speaker is. For example, if the speaker is in Bouaké, the four points of the compass would be:

North - Korhogo fā fɛ
South - Abidjan fā fɛ
East - Bondoukou fā fɛ
West - Séguéla fā fɛ

Abstract words for directions do exist and are:

kinīboro - north*
numāboro - south*
tɛlɛbɔ - east
tɛlɛbe - west

*These mean literally: south-right hand and north-left hand, as defined when facing east. East and west mean sunrise and sunset, respectively. An additional word for north is kɔrõ.

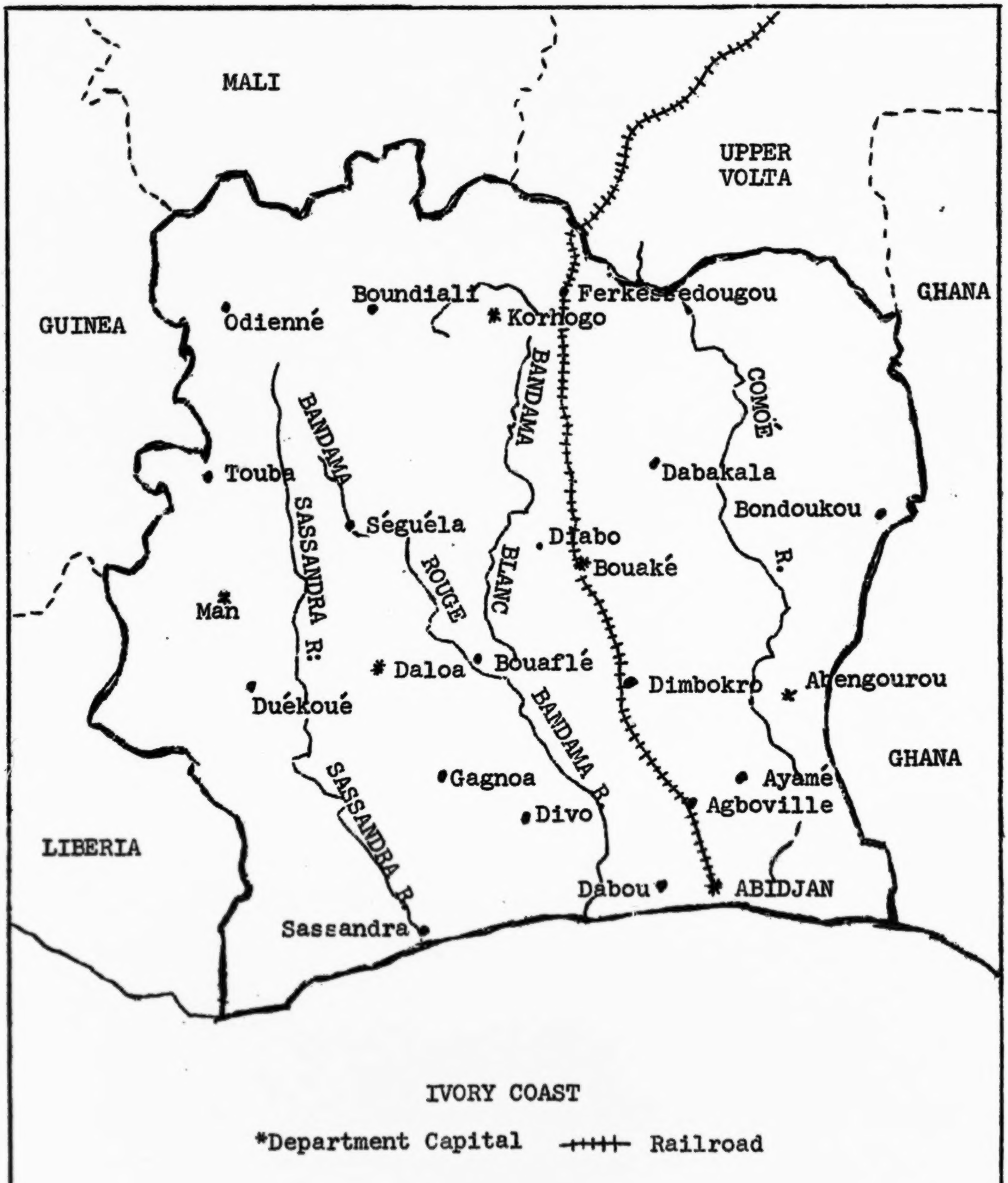

MALI
UPPER VOLTA
GHANA
GUINEA
Boundiali
Ferkessedougou
Odienné
Korhogo
BANDAMA
BANDAMA
COMOÉ
Touba
Dabakala
SASSANDRA R.
Séguéla
Bondoukou
Diabo
BLANC
ROUGE
Bouaké
R.
Man
Daloa
Bouaflé
Dimbokro
Abengourou
Duékoué
BANDAMA R.
GHANA
SASSANDRA
Gagnoa
Ayamé
Agboville
Divo
SASSANDRA R.
LIBERIA
Dabou
ABIDJAN
Sassandra
IVORY COAST
*Department Capital
Railroad
0
50
100
150
200
Miles

Figure 1

5.3 Dialog Variations

V1. Situation: Daouda meets Asita and asks about her friend Fanta.

Daouda

I ni sɔgɔma Asita.	Good morning, Asita.
I be Fanta yɔrɔ lō wa?	Do you know where Fanta is?

Asita

Nga	but
Ā-ā, Nga inasɔrɔ a tagara N Douci.	No, but maybe she went to N Douci.

Daouda

O yɔrɔ be mī?	Where is that place?

Asita

kɔrɔ̄	north
no	= la in this position
A be Abidjan kɔrɔ̄ no (dɔgɔni).	It is (a little) north of Abidjan.

V2. Situation: Adama, Baba's brother, has gone to sell yams in the market. John, an American, asks where he has gone.

John	
Adama, Baba be so bi?	Adama, is Baba home today?
Adama	
Ā-ā, a tɛ so.	No, he is not home.
John	
Nga i ka a taga yɔrɔ lõ kɛ?	But you know where he went, don't you?
Adama	
ɔ̃hɔ̃, A taga-ra Touba Tɛnɛ-lõ.	Yes, he went to Touba on Monday.
John	
Touba be mĩ?	Where is Touba?
Adama	
Séguéla kɔfɛ.	On the other side of Séguéla.

V3. Situation: Baba works for Mamery as a servant. Sidi is trying to find Baba.

Sidi

I be Baba yɔrɔ lõ bi?	Do you know where Baba is today?

Mamery

ka bara	to work
Ã-ã, a tɛ bara la bi.	No, but he is not at work today.

Sidi

Nga, I ka taga yɔrɔ lõ kɛ?	But, you know where he went, don't you?

Mamery

N-ne ko a tagara Man Jimalõ.	I think he went to Man Friday.

Sidi

ka sɔrɔ	to find
N bena a sɔrɔ yɛ̃.	I will find him there.

V4. Situation: Mamery is asking about Baba. He wants to know where he has gone, when and by which route.

Mamery	
I ma Baba taga yɔrɔ lõ wa?	Don't you know where Baba went?
Ousmane	
ɔ̃hɔ̃, A tagara Diabo kunu.	Yes, he went to Diabo yesterday.
Mamery	
O yɔrɔ be mĩ?	Where is that place?
Ousmane	
Bouaké kɔfɛ.	On the other side of Bouaké. (lit., Behind or beyond Bouaké)
Mamery	
A ka sira ɲũma ta?	Which road did he take?
Ousmane	
ka timɛ̃	to pass through
A timɛ̃-na Bouaké fɛ.	He passed through Bouaké.
Mamery	
N bena a sɔrɔ yɛ̃.	I will find him there.

5.4 Comprehension

C1.

A: Adama, Ousmane be so bi?
B: Ã-ã, a tɛ so bi.
A tagara Bouaflé Lɛti-lɔ̃.
A: O yɔrɔ be mĩ?
B: Daloa dafɛ.
A: N bera a sɔrɔ yɛ̃.

C2.

A: Ami be mĩ?
B: A tɛ so bi.
A: Nga, i ma taga yɔrɔ lɔ̃ wa?
B: A tagara lɔgɔfyɛ la Bouaké.
A: A tagara tuma J̌uma?
B: A tagara Ramisa-lɔ̃.

A-6

Location
Injunctive

6.1 Dialog

Situation: Ken and Bill are Americans working in Agboville. Ken has been asked by Bill to find Nana's husband.

Ken

Nana ni sɔgɔma.	Nana, good morning.

Nana

somɔgɔu	household (house people)
Nse Ken, somɔgɔu ka kɛnɛ?	Hello, Ken. Is your household well?

Ken

si	any, no
dõw	where, how about
Torɔ si tɛ yɛ̃.	There is no trouble there.
I čɛ dõw ?	Where is your husband?

Nana

ta	short form of taga
sẽnɛ	farm
di	how, what
A tara sẽnɛ la.	He went to the farm.
A be di?	What's the matter? (lit., How/what is it?)

Ken

ka ko	to say, tell
ka wele	to call, summon
Bill ko N ka a wele.	Bill told me to call him.

Nana

ka sɔrɔ	to find
foro	farm, plantation
kura	new
kelē	only, one

I ka Ayamé sira ba kelē ta.	(You) take the only big road to Ayamé.
I bena a sɔrɔ foro kura la yē.	You will find him there on the new farm.

Ken

I ni če	thank you

I ni če, Nana. Ā be.	Thank you, Nana. Good-bye.

6.2 Notes

1. ko is a particle frequently used in sentences involving indirect address or the injunctive. Examples used in this lesson are:

Sekou be a fɛ ko Daouda ka a dɛmɛ. (see V.3)
Bamary be a fɛ (ko) i ka taga. (see V.1)
A fɔ a ye ko a ka na. (see V.3)

In these examples the operator ka in the dependent clause is the tense-less injunctive operator. The injunctive in Dyula is a mild form of the imperative.

Please note that ko as used in indirect address is distinct from the verb ka ko 'to say, tell'. This is an irregular verb and does not require the operator.

E.g., Bill ko N ka a wele. (see 6.1)

2. The suffix -baga is used to indicate the doer of an action. For example:

dεmε-baga	helper/the one who helps
taga-baga	the one who goes
na-baga	the one who comes

3. I ni če, literally 'you and work', is used in two different ways. It may be used as a greeting when someone is working. It also means 'thank you' when someone has done something for you. If someone gives you something, Barka is the expression for 'Thank you'.

6.3 Dialog Variations

V1. Situation: Lanzé brings an order from his uncle to Baba.
Uncle Bamary wants to see Baba.

Lanzé

bara	work
Baba, I ni bara.	Baba, how is your work ?

Baba

Mba Lanzé, I ka kɛnɛ.	Hello, how are you ?
Mũne ka i la na yã bi sɔgɔma ?	What made you come here this morning ?

Lanzé

Benɔgɔ	Uncle
Benɔgɔ Bamary be a fɛ i ka taga.	Uncle Bamary wants you to go (to his place).

Baba

bara	home, place (requires no postposition)
Mũko be a bara yɛ̃ bi ?	What (thing) is [at] his place there today ?

Lanzé

kõni	as for
fosi	anything, nothing
wɛrɛ	else
ka lakɔrɔsi	to observe, notice
Nne kõni ma fosi wɛrɛ lakɔrɔsi yɛ̃ bi.	As for me, I didn't notice anything particular there today.

Baba

ka kõnɔ	to wait
Basitɛ, I ka N kõnɔ.	All right, you wait for me.
Ā bena taga nɔ̃gɔ̃ fɛ.	We will go together.

V2. Situation: Seni is looking for Adama, Fāma's older brother.
Seni needs Adama to help him.

Seni	
I kɔrɔ be mĩ ?	Where is your brother ?
Fāma	
sigiñɔgɔ	neighbor
A tara a sigiñɔgɔu bara.	He went to our neighbor's place.
I makoya be mũne la.	What do you need ? (lit., You need is to what?)
Seni	
ka	injunctive operator
N be a fɛ a ka N dɛmɛ bi.	I want him to help me today.
Fāma	
I bena a sɔrɔ yẽ.	You will find him there.
Seni	
I ni če, ā be kɔfɛ.	Thank you. See you later.

V3. Situation: Mamery comes upon Awa while she is cooking. He is looking for Daouda, Awa's husband. Sekow has sent Mamery to call Daouda.

Mamery

gba	cooking (noun of ka gbakɛ 'to cook')
di	How
Awa, I ta gba be di?	Awa, how is your cooking?

Awa

tana	trouble
ka la	to make
N be a la, tana tɛ.	I am at it, no trouble.
Mũne ka i la na yã bi?	What made you come here today?

Mamery

ka dɛmɛ	to help
Sekow be a fɛ ko Daouda ka a dɛmɛ.	Sekow wants Daouda to help him.

Awa

Daouda tara Katiola bi. Mũko dõw?	Daouda went to Katiola today. What's the matter?

Mamery

dɛmɛbaga	helper
drõ	only (dorõ)
ni	if, when
Sekow makoya be dɛmɛbagale la drõ. Ni a segi-la, a fɔ a ye ko a ka na.	Sekow only needs a helper. When he comes, tell him to come [over].

Awa

A bena a mɛ̃.	I will do it.

6.4 Comprehension

C1.

A: I ni tɛle.
Mũne ka i la na yã bi.
B: Bob be a fɛ i ka taga a bara.
A: Mũko be a bara yɛ̃ bi.
B: Bob be a fɛ i ka a dɛmɛ.
A: Basitɛ, i ka N kɔnɔ
N bena taga ni i ye.

C2.

A: Mory, i kɔrɔmuso be mĩ?
B: A tagara a bamuso bara.
Mũne ka i la na yã bi?
A: N be a fɛ a ka taga lɔgɔfyɛ la.
B: I bena a sɔrɔ a bamuso bara.
A: I ni če, ãbe.

A-7

Markets
Location
Requests for Help

7.1 Dialog

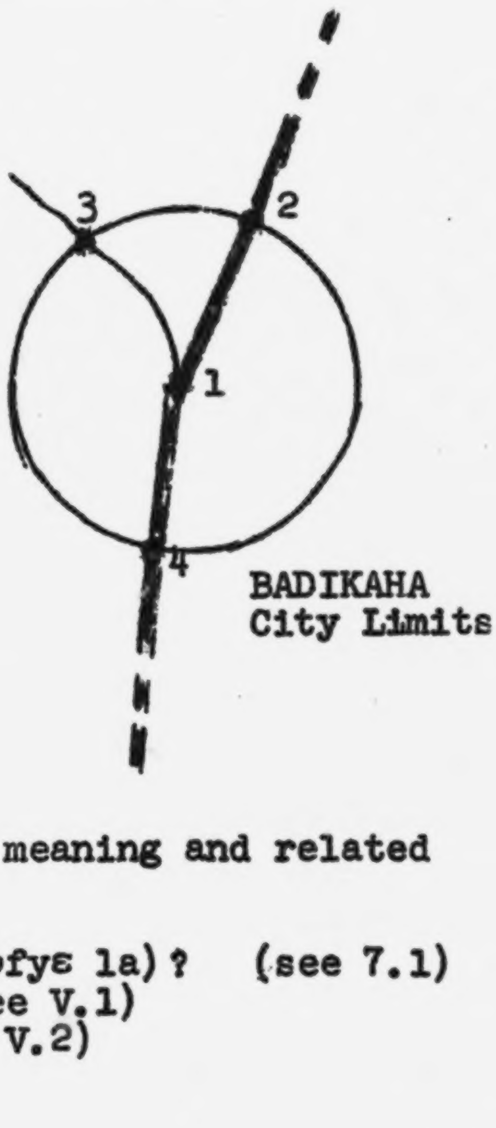
Situation: An American is talking to a Dyula about market day. When and where is the market ?

Steve	
I ni sɔgɔma, Bemba.	Good morning, Bemba.
Bemba	
Mba, hɛrɛ sila, Steve.	Hello, Steve. Did you spend the night in peace ?
Steve	
Hɛrɛ dorō.	Peace only.
Lō J̌uma-le (be) yā lɔgɔ ye ?	When is market day here ?
Bemba	
Bi-le be yā lɔgɔ-lō ye.	Today is market day here.
Steve	
sa	then, so, therefore
Ōhō, lɔgɔfyɛ be mī sa ?	Yes, then where is the market ?
Bemba	
čɛmāčɛ	center
So čɛmāčɛ la.	In the center of town.
Steve	
ka saberi ka blasira	to please to accompany
I tɛ saberi ka taga N blasira lɔgɔfyɛ la ?	Wouldn't you please go with me to the market ? (lit., go to accompany me)
Bemba	
Ōhō, ā taga.	Yes, let's go.

7.2 Notes

1. Lɔgɔfyɛ be so čɛmãčɛ la 'The market is in the center of town'. Other possible locations for markets might be:

sirafarã	'crossroads, junction, or fork in the road'.
sirakũ	'beginning of the road, head of the road'.



1. Sirafarã
2. Fɛrkɛ sirakũ
3. Korhogo sirakũ
4. Katiola sirakũ

Lɔgɔfyɛ be sirafarã na.
'The market is at the crossroads'.

Lɔgɔfyɛ be sirakũ na.
'The market is at the beginning of the road'.

2. Three alternate phrases of similar meaning and related structures are:

I tɛ saberi ka taga N blasira (lɔgɔfyɛ la)? (see 7.1)
I bena saberi ka taga ni N ye? (see V.1)
I be se ka taga ni N ye wa? (see V.2)

3. As in the example:

Odienné lɔgɔ be Ramisa lo, Boundiali ta be Sibiri lõ.

In a series when a given noun is possessed by more than one possessor, each time it is used after the first it may be replaced by ta. This translates 'Odienné's market is on Thursday, Boundiali's is on Saturday'.

7.3 Dialog Variations

V1. Situation: Another inquiry about the market day. When is market day in this area. The speakers are in Madinani, which is located between Odienné and and Boundiali.

John

I ni tɛle, Sekou.	Good afternoon, Sekou.

Sekou

Mba, hɛrɛ tɛlena, John.	Hello, how did you spend the day, John?

John

Hɛrɛ dorõ.	Peace only.
Lɔgɔ be lõ yuma?	When is market day?

Sekou

Odienné lɔgɔ be Ramisa lõ, Boundiali ta be Sibiri lõ.	Odienné's market is on Thursday; Boundiali's is on Saturday.

John

ni ... ye	with
I bena saberi ka taga ni N ye Sibiri lõ ?	Will you please go with me on Saturday ?

Sekou

basitɛ	all right (evil not)
Basitɛ, N bena taga.	All right, I will go.

John

makoya	noun form of ka mako 'to need'
dɔɔni - dɔgɔni	little bit (dim. of small)
ka sɔrɔ	to find
N makoya be kũ dɔɔni na.	I need some yam.
Ã be se ka dɔ sɔrɔ yɛ̃ wa ?	Can we find them there ?

Sekou

Õhõ, ku be sã Boundiali.	Yes, yam is sold in Boundiali.

V2. Situation: Still asking about the market. This time we are in Katiola, just north of Bouaké.

Susan	
Awa, J̌ima lō-ne be lɔgɔ ye wa ?	Awa, is Friday market day ?
Awa	
Ōhō, J̌ima-le be lɔgɔ lō ye Katiola.	Yes, Friday is market day in Katiola.
Susan	
O be sinī-ne. I be se ka taga ni Nye wa ?	That is tomorrow. Can you go with me ?
Awa	
Ōhō, kɛ.	Yes, of course.
Susan	
M makoya be ku dɔɔ ni ani sisɛ kɛlē na. (U be o lugu fyerɛ yē wa?)	I need some yam and a chicken. (Do they sell these there?)
Awa	
otūma	then, therefore
Ōhō, otūma ā bena u sā sini. ..	Yes, then we will get them tomorrow.

V3. Situation: Ralph and Adama are in Kohiogo. Ralph wants to know when and where the local market is held.

Ralph	
Lõ ǰuma-le be lɔgɔ ye Badikaha ?	What day is market day in Badikaha ?
Adama	
Trata lõ-ne be yã lɔgɔ ye.	Tuesday is market day here.
Ralph	
Sugufyɛ be mĩ yã ?	Where is the market here ?
Adama	
Lɔgɔfyɛ be Katiola sirakũ na.	The market is at the beginning of the road to Katiola.
Ralph	
Barãgu be sã mĩ yẽ ?	Where is cassava sold there ?
Adama	
Barãgu be sã Aminata ta yɔrɔ la.	Cassave is sold at Aminata's place.

7.4 Comprehension

Situation: Ron and Raoul are in Daloa; Gonaté is not far away. They are talking about market day.

Raoul

Lɔgɔ be lō ǰuma?

Ron

Bile be yā lɔgɔlō ye.

Gonaté ta be Rabalō.

Raoul

Ɲ makoya be tamati dɔɔni na.

Ā be se ka dɔ sɔrɔ Gonaté yɛ̄?

Ron

Ōhō, tamati be sā yɛ̄.

A-8

Markets
Articles
Demonstrative pronouns

8.1 Dialog

Situation: Robert and Daouda have just arrived in the market. They have walked a long distance.

Robert

ka sɛgɛ	to become tired, to tire
Daouda i sɛgɛ-la?	Daouda, are you tired ?

Daouda

Ãhã, N sɛgɛ-la dɔɔni.	Yes, I am a little tired.
I ma a lõ ko sira ka ǰã wa?	Don't you know the road is long?

Robert

tĩñɛ̃	truth
Tĩñɛ̃ be i fɛ. Sira ka ǰã kosɔbɛ.	You are right. The road is very long.

Daouda

bɛ	all
ka fa	to fill up
ǰama	crowd, people
Lɔgɔfyɛ-le be ni bɛ ye.	All this is the market.
Sani midi (be) se, yɔrɔ ni-nugu bɛ bena fa ǰama la.	Before noon arrives, all these places will be full of people.

Robert

ka yarayara	to walk around
bitiki	store
sõ	meanwhile
Ã tɛ taga yarayara butikiu la sõ.	Meanwhile, (why) don't we take a walk around the stores?

Daouda

Basitɛ, ã taga.	All right, let's go.

8.2 Notes

1. Review PS-25 for the usage of olugu and ni lugu.

2. dɔɔni and damã both mean 'some'. dɔɔni is used with non-count nouns and damã with count nouns. Note these examples:

wari dɔɔni	some money	darasi damã	some money
ku dɔɔni	some yam	ku dẽ damã	some pieces of yam
maro dɔɔni	some rice	maro bɔrɔ damã	some sacks of rice

3. Reduplication is used frequently in Dyula. A few examples of reduplication are:

ka yara	to take a walk
ka yarayara	to walk around (may be pejorative, e.g. to walk around for nothing)
ɟori	how much
ɟoriɟori	how much each
ñuma	good
ñumañuma	very good

8.3 Dialog Variations

V1. Situation: It is now past noon, and the market is full. Robert and Daouda are making their way around the market place.

Robert

ka fa	to fill
sisã	now

Daouda, lɔgɔfyɛ fa-la sisã.	Daouda, the market place is filled now.

Daouda

yɛrɛ	reflexive pronoun
fɛ̃	thing
sa	then

Ã taga lɔgɔfyɛ yɛrɛ kõnɔ̃.	Let's go into the market itself.
Ã bena i ta fɛ̃u sã sa.	Then we will buy your things.

Robert

fyerela	seller, merchant
ka sigi	to sit
fã	side

Ku fyere-la-u be sigi lɔgɔ lɔgɔ fã ǰuma fɛ?	On which side of the market do the yam sellers sit?

Daouda

-tigi	-seller, -owner (of a given item)
korɔ	under
fɛ	over

Kutigi-u? U be sigi yiri ba korɔ yã fɛ.	The yam sellers? They are sitting under a big tree over there.

Robert

ka flɛri-kɛ	to take a look

Ã taga flɛri-kɛ yẽ. O kɔ ã bena taga sisɛ fyere-la-u ta fã fɛ.	Let's go take a look (over) there. After that we will go over to the chicken sellers' side.

V2. Situation: Bill is shopping for some yams. They are talking to Mory, the kutigi, or yam-seller.

	Bill
kutigi	yam seller
ɟori-ɟori	how much each
Kutigi, ku be ɟori-ɟori?	Yam seller, how much are the yams?
	Mory
drasi	unit of money
Kelẽ drasi tã.	One (for) ten drasi.
	Bill
N be se ka u flɛ?	Can I see them?
	Mory
Kosɔbɛ kɛ. I be ɟori-le fɛ?	Of course. How many do you want?
	Bill
ñuma-ñuma	very good
N be a fɛ ka ñuma-ñuma naani-le sã.	I want to buy four very good (ones).
	Mory
mi-o-mi	whatever, any one
Mi-o-mi ka di i ye o ta.	Take any one that you like.
	Bill
bɛlɛbɛlɛba	very big
N bena bɛlɛbɛlɛba naani ni ta.	I will take these four very big ones.

V3. Situation: After shopping for food, Daouda takes Robert into a gbata or shelter in the market. Robert wants to buy a drɛkɛba, a part of the Dyula costume.

Robert	
dɛ gbata	in shelter (in an outdoor market)
Eh, Robert, ā taga gbata ni na dɛ.	Hey, Robert, let's go into this shelter.
Daouda	
Mū be yɛ̄ ?	What is there?
Robert	
Fē ñuma čama be yɛ̄.	Many nice things are there.
Daouda	
lɔgɔ	desire, need
Fē ǰuma-le sā lɔgɔ be i la?	What (thing) do you need to buy?
Robert	
drɛkɛba	top part of Dyula costume
N be afɛ ka drɛkɛba kelē ne sā.	I want to buy a drɛkɛba.
Daouda	
Robert, drɛkɛba gbɛma ni flɛ.	Robert, look at this white drɛkɛba.
Robert	
A ka di N ye kosɔbe.	I like it very much.
A ka ñi.	It is nice.
Daouda	
sōgɔ̄ ka ñinika	price to ask
N bena a sōgɔ̄ ñinika.	I am going to ask its price.

8.4 Comprehension

Bob

Sisɛtigi, sisɛ be J̌ori-J̌ori?

Mory

Kelē drasi bi-duru.

Bob

N be se ka kelē flɛ?

Mory

Basitɛ. I be J̌ori-le fɛ.

Bob

N be a fɛ ka ñuma-ñuma fla-le sā.

A-9

Bargaining Using Money

9.1 Dialog

Situation: Fred wants to buy some vegetables. He is bargaining with Fanta, the vegetable seller.

Fanta

kābele[1]	young man
Kābele, i be mũne fɛ bi?	What do you want today, young man?

Fred

nāfe	vegetables
N be nāfe dɔu-le ñini-na.	I am looking for some vegetables.

Fanta

suguya kɛ	kind, type then, therefore
Na yā kɛ. Nāfē bɛ suguya kelē-kelē[2] be N fɛ yā.	Then come here. I have one of every kind of vegetable here.

Fred

tamati kēnɛ	tomato fresh
Tamati kēnɛ(u)[3] be ǰori-ǰori?	How much are fresh tomatoes?

Fanta

sigi	a lot
Tamati kēnɛ(u) be sigi kelē drasi duru.	The fresh tomatoes are five drasi a lot.

Fred

ǰaba fana	onions too, also
J̌aba kēnɛ dɔ sā lɔgɔ be N na fana.	I would like to buy some fresh onions, too.

Fanta

tã tã	ten each
J̌aba sigiu be drasi tã tã.	The onions are ten drasi each lot.

Fred

ka bɔ ... la	to take off, reduce
I be saberi ka dɔɔni bɔ o la, drasi tã ka č a kosɔbɛ.	Please reduce that a little, ten drasi are too much.

Fanta

ka di tara	to give half
Basitɛ, N bena J̌aba di I ma sigi kelẽ drasi sɛgi tara.	All right, I will give the onions to you, one lot for eight and a half drasi.

9.2 Notes

1. A kãbele is a young man who can be either married or not. A young girl who is not married is a sũguru. If she is married, she is a sɛrɛba.

2. kelẽ-kelẽ in the phrase bɛ suguya kelẽ-kelẽ 'one (each) of every kind' is another example of reduplication as used in Dyula to indicate 'a certain number of each' given item. Another example is: drasi tã tã meaning 'ten drasi each'.

3. In phrases like Tamati kẽnɛ(u) when speaking about a given item or lot of items in general, the plural suffix -u (which normally follows the adjective modifying a given noun) is optional.

4. Review PS-27 for the Dyula counting system, and PS-28 for an explanation of the drasi.

9.3 Dialog Variations

V1. Situation: Fred has gone to market to buy some chicken. He is talking to Mamadi, the sisɛtigi or chicken seller.

Mamadi

tɛričɛ	friend
N tɛričɛ, i be taga-la mī?	My friend, where are you going?
Sisɛ ñuma(u) be N fɛ, i tɛna dɔ sã?	I have nice chickens; won't you buy some?

Fred

ka ñinina čɔ	to look for just
N be sisɛ-le ñinina čɔ.	I am just looking for some chicken.

Mamadi

Na! Na Ntau flɛ.	Come! Come have a look at mine.
Mi-o-mi diara i ye, N bena o di ima da dima nã.	Any one you like, I will sell you for a good price.

Fred

ǰori	how much
J̌ori ǰori dõw?	How much are they each?

Mamadi

Kelẽ, bi-nani-ni-duru.	One (for) forty-five drasi.
I be ǰori le fɛ?	How many do you want?

Fred

lɔgɔ	desire, want, intention
Fla-le sã lɔgɔ be N nã.	I would like to buy two.
I be se ka dɔɔni bɔ o la?	Can you reduce it a little bit?

Mamadi

Basitɛ. I diana ta woroma.	All right, select your choice.
N bena duru duru bɔ i ye.	I will subtract five (drasi) each for you.

Fred

O bena dia N-ne kosɔbe.	That will please me very much.
I barka.	Thank you.

V2. Situation: Robert is bargaining with a not so co-operative tailor for a drɛkɛba.

	Robert
gbɛmã	white, whites
sõgõ	price
Kɔrɔ drɛkɛba gbɛmã ni sõgõ (be) ǰori?	Elder brother, how much is this white drɛkɛba?
	Tailor
Ni? Kẽmɛ sɛgi ni bi duru.	This (one)? Six hundred and fifty (drasi).
	Robert
(I) ko ǰori?	How much did you say?
	Tailor
N ko kẽmɛ sɛgi ni bi duru.	I said six hundred and fifty (drasi).
	Robert
Hũ! o ka ča ka tĩmɛ.	Oh! That is too much to pay.
I tɛ se ka dɔ bɔ o la?	Can't you subtract some from the price?
	Tailor
N tɛ se.	I can't do (that).

V3. Situation: Daouda is bargaining with the tailor for a new drɛkɛba.

Daouda

ka bɔ ... la	to take off
ka sabɛli	to please
Kɔrɔ, i sabɛli ka dɔ bɔ drɛkɛba sõgõ la.	Elder (brother), [you] please subtract some from the price.

Tailor (karanīkɛla)

kari-kari	latest/last
sõgɔ	price
A sõgɔ kari-kari-le be kẽmɛ m wɔɔrɔ ni muğã ye.	Its definite price is six hundred and twenty (drasi).

Daouda

Barka.	Thanks.

Tailor

A sõgɔ-le be o ye.	That is its price.
Fẽ si tɛ se ka bɔ o la.	Nothing can be subtracted from that.

Daouda

dõw	(emphasis function here)
N ka a lõ, Nga Nne ta wari ma o bɛ bɔ.	I knew that, but my money didn't come to all that (much).
N dõw be a fɛ ka dɛrɛkɛba ni sã.	However, I do want to buy the dɛrɛkɛba.

Tailor

Basitɛ, kẽmɛ wɔrɔ sara.	All right, pay six hundred.

Daouda

I ni če kɔrɔ.	Thank you, elder (brother).
O diara Nye kosɔbe.	That pleased me very much.
N bena a sã.	I will buy it.

9.4 Comprehension

Don

N tɛričɛ, tɔgɔǰa bulā ni sōgɔ̄ be ǰori?

Samir

Ni? Drasi waga ni bi-duru.

Don

I ko ǰori?

Samir

I ko waga kelē ni bi-duru.

Don

O ka ča ka tīmɛ. I tɛ se ka dɔ bɔ o la.

Samir.

Basitɛ, drasi waga kelē.

A-10

Hunger and Thirst

10.1 Dialog

Situation: Daouda and Bill are hungry. They want something to eat and are talking about stopping to buy a a bite to eat from a young girl selling food in the street.

Daouda

e[1]	i-le contracted (emphatic you) informal
kõgɔ	hunger
Bill, kõgɔ tɛ e la fɔlɔ?	Bill, aren't you hungry yet?

Bill

bile	for a long time
ka bla	to put
Mũna? Bile ka kõgɔ bla N-ne la bi.	Why? I have been hungry for a good time today.

Daouda

ka flɛ	to see
dɛ[2]	imperative form
Otũma ã taga sanguru ni flɛ dɛ.	Then let's go see that girl.

Bill

a kũ	idiom = on her, in front of her
E ko mũne be a kũ?	What do you think she has (to sell)?

Daouda

E be mũne fɛ?	What do you want (in particular)?

Bill

dumuni[3]	eating (present participle)
wɛrɛfɛ	else, anything
Dumuni drõ, e ko N be mũne wɛrɛfɛ?	Only food, what else do you think I want?

Daouda

kɔ̃ni	only, mere
ka dã	to stop, limit
J̌õ-ne ka lõ i fɛ?	Who knows with you?
Ni a kɔ̃ni dãna dumuni ko ma, o ka nɔgɔ.	Otherwise, if it is the mere matter of food, that is easy (to solve).

Bill

fɛ̃-fɛ̃	anything, whatever
Otũma ã taga, ã ka fɛ̃-fɛ̃ sɔrɔ a kũ, ã bena o dɔ sã.	Then let's go, we'll buy some of anything that we find with her.

10.2 Notes

1. e is a contracted form of i-le, 'you plus emphatic particle'. This contracted form is used only in informal situations.

2. ã taga and ã taga dɛ are both forms of the imperative. Note: no operator is used. However, the form using dɛ is somewhat more emphatic and includes the idea of an invitation. (see V1.)

3. Note the different forms of ka dumu in the following sentences:

Dumuni be N fɛ drō.	I only want food (lit., eating) (see V2)
I ma draka dumu?	Didn't you eat breakfast? (see V2)
N bra dumunikɛ kɛ.	Of course I have eaten. (see V2)
N be a fɛ ka dumuni-(le)-kɛdrō.	I only want to eat. (see V2)

Note that -ni the present participle, -ni the diminutive and ni the demonstrative adjective have the same phonetic form. However, -ni (from -li) the present participle only occurs with verbs as a suffix, e.g. dumuni 'eating'; -ni 'diminutive' only with nouns as a suffix, e.g. sũguruni 'little girl' and ni 'demonstrative adjective' with nouns as a modifier, e.g. sũguru ni 'that girl'. Note also that -kɛ is used when dumu is intransitive.

4. In the sentence, ã be ã teriya ka dɔ sã, note that the ã following the operator be is the reflexive pronoun for we/us. This pronoun is hardly ever translated into English, as in the translation for the sentence: 'Let's hurry to buy some'. Literally, it would be 'Let's hurry ourselves to buy some'. (see V1)

3. Note the different forms of ka dumu in the following sentences:

Dumuni be N fɛ drõ.	I only want food (lit., eating) (see V2)
I ma draka dumu?	Didn't you eat breakfast? (see V2)
N bra dumunikɛ kɛ.	Of course I have eaten. (see V2)
N be a fɛ ka dumuni-(le)-kɛdrõ.	I only want to eat. (see V2)

Note that -ni the present participle, -ni the diminutive and ni the demonstrative adjective have the same phonetic form. However, -ni (from -li) the present participle only occurs with verbs as a suffix, e.g. dumuni 'eating'; -ni 'diminutive' only with nouns as a suffix, e.g. sũguruni 'little girl' and ni 'demonstrative adjective' with nouns as a modifier, e.g. sũguru ni 'that girl'. Note also that -kɛ is used when dumu is intransitive.

4. In the sentence, ã be ã teriya ka dɔ sã, note that the ã following the operator be is the reflexive pronoun for we/us. This pronoun is hardly ever translated into English, as in the translation for the sentence: 'Let's hurry to buy some'. Literally, it would be 'Let's hurry ourselves to buy some'. (see V1)

10.3 Dialog Variations

V1. Situation: Bob and Sidi are making their way through a market. Bob spots a young girl selling aloco or fried plantains and other local foods. He wants to try some.

Bob

ka lɔ	to stop
Eh! Sidi, i lɔ dɛ.	Eh! Sidi, stop a minute.
Mũne be ni ye yă fɛ?	What is that over there?

Sidi

kã	on
Mĩ? Tabeli kã wa?	Where? On the table?

Bob

Ã-ã, seti ba kõnɔ sũguruni nẽfɛ.	No, in the large plate in front of the little girl.

Sidi

aloco	fried plantain (probably Baoule loan)
ka nẽnẽ	to taste
ãhãã	exclamation
Ãhãã, aloco dõw.	I see! That is aloco.
I be a fɛ ka dɔ nẽnẽ wa?	Would you like to taste some?

Bob

ka tobiri	to cook
Õhõ kɛ, u be a tobirila ni mũne ye?	Yes, of course. What do they usually cook (make) it with?

Sidi

namasa	plantain
ka tɛriya	to hurry (up)

Namasa ǰã. Ã be ã teriya ka dɔ sã, N fana bena dɔ dumu i fɛ.	Plantain. Let's hurry to buy some, I will also eat some with you.
Ã be ǰori ta le sãna?	For how much are you buying some?

Bob

da	cost
gbɛlɛ	hard, expensive

I ko ǰori ta le bena ã bɔ?	How much do you think will be enough for us?
A da ka gbɛlɛ?	Is it expensive?

Sidi

Ã-ã, ne ko drasi saba ta bena ã bɔ.	No. I think three drasi would be fine.

V2. Situation: Moussa and John have just been shopping in the market. Moussa is hungry and wants to buy something to eat.

Moussa

John, kõgɔ be N ne la, i-le dõw?	John, I am hungry, how about you?

John

ka dumu	to eat (transitive)
draka	first meal of the day (i.e., breakfast or lunch)
Ah Moussa! I ma draka dumu bi wa?	Oh Moussa! Didn't you eat breakfast today?

Moussa

ka dumunikɛ	to eat (transitive)
ka tĩme	to pass
telela	lunch
N bra dumunikɛ kɛ, Nga i ma lõ ko telela dumu tuma tĩmɛ̃-na wa	Of course I have eaten, but don't you know it is past lunch time

John

lahazara	approximately 4 P.M.
tiñɛ	right
sa	then
Lahazara kɔni sera.	Indeed it is around 4 P.M.
Tiñɛ be i fɛ.	You are right.
I be a fɛ ka mune sã sa?	Then what do you want to buy?

Moussa

N be a fɛ ka dumuni-le-kɛ drõ.	I only want to eat.
N ka fɛ̃ o fɛ̃ sɔrɔ.	It does not matter whatever I find.
N bena o dumuni.	I will eat anything.

V3. Situation: Adama and Don have been walking for over an hour. They are thirsty and want to buy something to drink in the market.

Adama

ka mī	to drink
lɔgɔ	need, desire

Don, mīni lɔgɔ tɛ i-le la wa?	Don, aren't you thirsty?

Don

Mīni lɔgɔ be N na kɛ, a be di?	Of course I am thirsty, why? (lit., What is it?)

Adama

kamasɔrɔ	because
tip-top	soda, carbonated drink
wotel-bō	restaurant

Kamasɔrɔ mīni lɔgɔ be N-ne la kosɔbɛ.	Because I am very thirsty.
Ā be se ka taga tip-top dɔ mī wotɛl-bō ni na.	We can drink some soda in that restaurant.

Don

E! Adama, i ma lō ko wari-čama tɛ ā kū tugu?	Say, Adama! Don't you know that we don't have much money left on us?

Adama

Ā dōw be se ka a kɛ di ka ā mi?	Then how will we be able to drink (something)?

Don

Ā tɛ taga lemuruǰi dɔ sā Fanta fɛ?	Why don't we go buy some lemon juice from Fanta?

Adama

Ā be lemuruǰi sā lō-o-lō, ā kakā ka fɛ̄ wɛrɛ mi bi sa.	We buy lemon juice every day, we should drink something else today.

Don

Basitɛ fɛ̄-fɛ̄ ka dia i yɛ N bena o mī.	All right, I will drink what you like.

10.5 Text

Dumuni sɔrɔ ko ma gbɛlɛ Man. Ni i se-la
food find that not hard Man. When you arrive
Finding food, that isn't hard in Man. When you arrive

mobiligar drɔ̃ i be dumuni fɛ̃ fyere-la-u
car-station as soon as you are food-sellers
at the car station, you (can) see the food sellers

sigi-ni ye sira dala yɔrɔbɛ. Dɔu be kaba
seat-ed see road along everywhere. Some corn
seated (all) along the road everywhere. Some are selling

ɟeni, dɔu be a bereke-ni fyere. Muso dɔu be
burned some it boiled sell. Women some are
burned corn, some (are selling) it boiled. Some women are

ku yirã. Dɔu yɛrɛ yarayara ni ku bereke
yam fry. Some even walk around - yam boiled
frying yam. Some even walk around with boiled yam

ye u kũ Sogo fyere-la-u fana be yɛ̃.
with their head (on). Meat sellers also are there.
on their head. Meat sellers are also there.

Ni i fana be a fɛ ka i sigi ka dumuni
If you also want it to you sit to eat
If you want (it), you can go into a small restaurant

ñanama kɛ, i be se ka taga wotelniu dɔ la.
real meal ptct. you can go restaurants some in.
small
to sit down and eat a real meal.

A-11

In a wotel-bõ

11.1 Dialog

Situation: Bruce has just arrived and settled in Totokro. He has not yet hired a cook. He is ordering his breakfast in a local Totokro restaurant.

Bruce

dabɔ	breakfast
Kɔrɔ, N be se ka dabɔ sɔrɔ yã?	Sir, could I have breakfast here?

Wotɛl-tigi (Restaurant owner)

Õhõ kɛ! I be mũne fɛ?	Of course! What are you having?

Bruce

moni	a local porridge
karakro	a local fried pastry
Moni dɔni ani karakro.	Some moni and some rolls.

Wotɛl-tigi

ka bã	to finish (t.v.) to be ready (itv.)
sisã-sisã	right away (sisã 'now')
I sabɛri ka sigi tabɛli ni na yã fɛ.	Please have a seat at that table over there.
A bena bã sisã-sisã.	It will be ready in just an an instant.

Bruce

sõ	meanwhile
Ni kafe ka kɛ yɛ̃, i be dɔ di Nma sõ.	Give me some coffee if there is any in the meanwhile.

Wotɛl-tigi

nõnõ	milk
ka kɛ ... la	to put ... in/at
Basitɛ, ka nõnõ ni sukaro kɛ a la wa?	All right, with sugar and milk put in it?

Bruce

gbãzã	simple, only
Ã-ã, N be kafe gbãzã-ne mĩ.	No, I drink coffee only black. (i.e., simple coffee)

11.2 Notes

1. dabɔ, telela, wulala, and sula are the names for breakfast, lunch and dinner respectively. wulala and sula are both words for dinner. There are two other names for meals that are used exclusively during Ramadan (the ninth month in the Moslem year, a period of daily fasting from sunrise to sunset.) During this time sũdɛgɛ is a literal breaking of the fast around 7 P.M. (sũ 'fast', kadɛgɛ 'to cut'), and suguli is the last meal before the fast between ten or eleven in the evening and four in the morning.

2. Mbrahaba (see V.1) is a long form of Mba. It is a reply (only) to a greeting, a 'hello' with emphasis. Like Mba, it is not used by women. Other means of greeting someone informally are hɛrɛbe 'hello', used frequently in passing with no implication of special friendship. The reply to hɛrɛbe can be hɛrɛbe or hɛrɛ drõ. Another greeting is dãgase [dãɣase], which is used like hɛrɛbe but also is frequently used in greeting one who is 'coming from somewhere'.

3. kakã is the 'must/should' form of the operator. Examples of its usage are:

N kakã ka ǰori sara?	How much must I pay? (see V.3)
N kakã ka taga sisã.	I must go now.
N kakã ka domini kɛ sisa.	I must eat now.
I makã ka tugu N na.	You must not touch me.
I makã ka N wele.	You must not call me.

Note that kakã is followed by the infinitive form of the verb and that makã is the negative form.

4. Note the differences between the following sentences:

I se-ni be gba la.	You are skilled in cooking. (see V.3)
I be se ka gbakɛ.	You can do cooking.
I be se gba la.	You are able in cooking (can cook).

11.3 Dialog Variations

V1. Situation: Bruce is ordering his noon meal (lunch) at the same restaurant.

Bruce

Kɔrɔ, I ni tele?	Sir, good afternoon?

Wotɛl-tigi

Mbrahaba	long form of Mba which expresses a kind of excitement
Mbrahaba, I ka kɛnɛ Bruce?	Hello, Bruce, how are you?

Bruce

fɔ	but, except (conj.)
Tana si tɛ N na fɔ kõgɔ.	All right but hungry.

Wotɛl-tigi

kamasɔrɔ	because
fla	remedy
O tɛ tana ba kamasɔrɔ o fla be N fɛ yã.	That is not (much) trouble because I have the remedy here.

Bruce

mũ-ni-mũ	exactly what (lit., what and what)
telela	lunch
Mũ-ni-mũ-ne be telela ye yã bi?	Exactly what is (for) lunch here today?

Wotɛl-tigi

wala	or
zagame	rice cooked with vegetables/meat
nalamã	rice with sauce
To be yɛ̃, maro fana be yɛ̃, zagame wala nalamã.	There is to there, there is also rice, (either) zagame or with sauce.

Bruce

wɛrɛ	any
Fẽ wɛrɛ tɛ o kɔ?	After that isn't there anything else?

Wotɛl-tigi

ka ladɛnɛ	to fix
ka kɔrɔtɔ	to hurry
koǰugu	too much (adv.)
N be se ka salati ni biftɛk fana la dɛnɛ i kɔrɔ ni i ma kɔrɔtɔ koǰugu.	I can fix salad and beefsteak also, sir, if you are not in much of a hurry.

V2. Situation: Bruce is ordering his evening meal (supper) in the same restaurant.

Wotɛl-tigi

Bruce ni wula, I hɛrɛ telena?	Good evening, Bruce. How was your day?
Bi tũma N ña bla i ñɛ̃.	I have been expecting you for a long time. (idiomatic, no literal translation)

Bruce

Tɔrɔ si tɛ N na kɔrɔ.	I am all right, elder.

Wotɛl-tigi

wulala	supper
I be mũne fɛ wulala ye bi?	What do you want for supper this evening?

Bruce

ka bɛ̃	to fit, suit
ka tĩmɛ	to pass, to be better than
Kɔrɔ i ka fɛ̃-fɛ̃ di N ma o be bɛ̃ N ma.	Elder, anything you serve me is all right with me.
I ka tobiri fɛ̃u bɛ ka di ka tĩmɛ.	Your cooking is all better than good.

Wotɛl-tigi

ka yarã	to fry
pomitrɛ	potato
Sisɛ yirãni be yã bi.	There is some fried chicken here tonight.
Ni be a fɛ, i be se ka o dɔ dumu ni pomitrɛ wala ku yirani ye.	You can have that with potatoes or fried yams if you want.

Bruce

ka nẽnẽ	to taste
N bena sisɛ ni pomitrɛ nẽnẽ bi.	I will taste the chicken and potatoes this time.

V3. Situation: Bruce has just eaten and is commenting to the 'wotel-tigi' or gbakɛla (cook) that the food was very good. The gbakɛla asks Bruce to return again.

Bruce

kakā	must, should, ought to
ka sara	to pay
Kɔrɔ, N kakā ka Ɉori-le sara?	Elder, how much am I supposed to pay?

Wotel-tigi

pla	dish, plate
Sisɛ pla be (drasi) bi naani pomitrɛ be mugā.	The dish of chicken is 40 (drasi), the potatoes 20.
O be kɛ drasi bi wɔɔrɔ.	That is 60 drasi.

Bruce

se-ni	past part. ka se 'to be able', here means 'to be skilled (in cooking)'
gba	cooking
I ka dumuni fɛ̃u ka di kosɔbɛ, kɔrɔ.	Your food is very good, elder.
I se-ni be gba la kosɔbe.	You cook very well.
(N ka fẽ mĩu dumu yā, N tuma olugu ñɔ̃gɔnɔ fɛ̃ dima dumu yɔrɔ la fɔlɔ.)	(I haven't eaten anything yet like the things that I have eaten here.)

Wotel-tigi

I ni če.	Thank you.
N ka bara dõw.	That is my work.

Bruce

ka to	to keep on ___, to continue to ____
sani .... čɛ	until
N bena to ka na yā sõ sani N yɛrɛ ta gbakɛla sɔrɔ čɛ.	Meanwhile I will keep on coming here until the finding of my own cook. (lit.)

Wotel-tigi

faasi	freely, as you like
ka kofɔ	to ask for
ka dia	to please

O kɛ faasi i ka na yā wagati-wagati ka bɛ̃ i ma.	Please feel free to come here any time.
Fɛ̃-fɛ̃ ka dia i ye, i be o kofɔ.	Ask for anything you like.

11.5 Text

Wotel-ni-u ka ñi kosɔbɛ.
Restaurant-small-pl. st nice/good very
The small restaurants are very nice.

U ka dumu-ni fɛ̃ saniñɛ-ñi be ka timɛ
They poss. food clean-pst part. pres. to pass
more
Their food is cleaner than (that) of the

yara-la-u ta kã. Vakaba ta wotel-le
walk-er-pl. poss. than Vakaba poss. restaurant-emph.
walking people's (food). Vakaba's restaurant

be ǰona ye sãze fyere yɔrɔ dafɛ.
pres. first ptcl gas selling place next to/after
is the first (one) next to the gas station.

A kõnɔ̃-nɔ yɔrɔ saniñɛ-nĩ be tuma bɛ.
Its inside-in place clean-pst part. is time all
Its inside is clean (at) all time(s).

A ma bõ kosɔbɛ. Tabɛli ǰa-ǰã saba
It isn't big very table long-long three
It isn't very big. Three long tables

sẽmɛ-nĩ be dana na ka bɔ kĩnĩboro la
put/lean-pst part. pres. wall on to go right hand from
are put (against) the wall come (from) the right

ka taga numãboro fɛ.
to go left hand to
and go to the left.

11.5 Cont.

Lõ-o-lõ Vakaba be fɛ̃ suguya kura
Every day (adv) Vakaba pres. thing kind new
Every day Vakaba cooks some new kind of things

tobiri ka a fara lõ bɛ kakɔrɔ
cook to it add day all usual, ordinary
to add it to the many ordinary everyday

dumini fɛ̃ čama-u kã. Lõ-o-lõ kõni
food thing many-pl. to Every day (adv) in fact
things to eat. Every day, in fact,

i be se ka tɔ, suna, kini,
you pres. can inf. to pounded yam rice with sauce
you can find to, pounded yam, rice with sauce,

zagamɛ, sisɛ yirani ni sogo yirani
rice with vegetables, chicken fried and meat fried
rice with vegetables, fried chicken, and fried meat

sɔrɔ yɛ̃. Olugu kɔ a be to
ka to ... sɔ
find there. Those besides he pres. to do from time to time
there. Besides those, he from time to time

ka sisɛ, kiri yirani, salati, biftɛk, makaroni,
inf. chicken egg fried salad beefsteak, macaroni
makes chicken, fried eggs, salad, beefsteak, macaroni,

hariko ani pɛti pwa kɛ sɔ.
beans and little peas make/fix --
beans, and little peas.

Finding a Place to Live

12.1 Dialog

Situation: Ken has just arrived in a local community. He is looking for a place to stay (a hotel room) while he looks for a house to live in.

Ken	
Taxi!	Taxi!
Drissa	
I be taga mī?	Where are you going?
Ken	
si yɔrɔ	hotel (lit., sleep place)
ka ñini	to look for, to search for
N be si yɔrɔ-le ñinina.	I am looking for a hotel.
Drissa	
ka se	to arrive, (to have been to)
I se-la Gabreili?	Have you been to the Gabreili?
Ken	
si	any
N ma se yɔrɔ si fɔlɔ, N tɛ yɔrɔ si lō yā.	I haven't been any place yet, I don't know any place here.
Drissa	
ǰona[2]	first
ka dōw	to get in
ka yira	to show
Āhāā, I se ko ǰona-le yā ni ye. Dōw mobili kōnɔ̃ N bena taga Gabreili yɔrɔ yira i la.	I see, this is your first time here. Get in the car. I am going to show you the location of the Gabreili.
Ken	
da[1]	price
dimā	cheap
kamasɔrɔ	because
I be i sabɛri ka yɔrɔ da dimā dɔ yira N na kamasɔrɔ wari čama tɛ N fɛ.	Please show me a cheap place because I don't have much money on me.

12.2 Notes

1. There are several words in Dyula for 'price' depending on what it is the 'price' is to be given for. For example:

da	'cost, price' (abstract). You ask the da of something you want to buy.
sōgō	'cost (particularly a given amount of money)' (concrete). You pay a sōgō for something you buy.
sara	'wage, rent' (abstract or concrete). You pay a sara for using something or someone.

Maro da be di	How is the cost of rice today?
Maro sōgō ma ča bi.	The price of rice is not much today.
Maro sōgō di.	Give (me) the price of the rice.
Bō sara be ǰori	How much is the rent?
Bō sara di.	Give me the rent.

2. In PS-26 we learned the cardinal numbers of Dyula. The ordinal numbers from 1 - 10 are as follows:

ǰona	'first'	wɔɔrɔna	'sixth'
flana	'second'	worōvlana	'seventh'
sabana	'third'	segina	'eighth'
naanina	'fourth'	kɔnɔ̄tōna	'ninth'
duruna (loruna)	'fifth'	tāna	'tenth'

An alternant way to form these numbers for 2 through 10 is to use the suffix -ñɔgɔ in place of -na.

3. A few forms of the demonstrative adjective were given in PS-25. Additional forms are as follows:

ale bō ma ñi.	The given (that) house is not good.
ale bō ni ma ñi.	This house is not good.
ale bō o -- --.	That house -- -- --.
ni bō ni -- --.	This house -- -- --.
o bō o -- --.	That house -- -- --.

Additional examples are included in V2.

12.3 Dialog Variations

V1. Situation: John is looking for a house to live in. He wants a place with three rooms. He wants to live in this house for one year.

Ken	
Siaka, I ni bara?	Hello, Siaka (at work)!
Siaka	
Mba, hɛrɛ sila Ken?	Hello, Ken, how are you?
Ken	
ko	business
kɔ	except, after, besides
Tɔrɔ si tɛ N na bõ ñini ko kɔ.	All right, except for the business of looking for a house.
Siaka	
sugu	kind
I be bõ sugu ǰuma-le ñini-na?	What kind of house are you looking for?
Ken	
kõnɔ	room, (also) in
N be bõ kõnɔ̃ saba-le fɛ.	I want a three-room house.
Siaka	
di	what, how
čogo	kind, sort, manner
Kõnɔ̃ saba čogo di?	What kind of three rooms?
Ken	
ka barokɛ	to talk, to chatter (itv.)
bugu	shelter, place
Si yɔrɔ, barokɛ yɔrɔ ani gba bugu. Ni N ka dɔ sɔrɔ, N bena sã kelẽ ne kɛ a la.	A sleeping room, living room and a kitchen. If I find one, I will spend one year in it.

V2. Situation: Ken is talking to Drissa about a house. Ken is asking if the house has water, electricity and other conveniences.

Drissa

kibarɔ	news
Ken, kibaro ñuma be N fɛ ka fo i ye.	Ken, I have good news for you.

Ken

O be mũ kibaro sugu ye?	What sort of news is that?

Drissa

ka sɔrɔ	to find
kurakura	very new, brand new
warãda	veranda (Fr.), porch
N bra bõ ñuma-ni dɔ sɔrɔ i ye. Bõ kurakura dõw, kõnɔ̃ saba ni warãda ba.	I have found a nice little house for you. It is a new house with three rooms and a big porch.

Ken

ña	eyes, sight
ale	the one just reffered to, that, the latter
I yɛrɛ ña bra a-le bõ ye wa?	Have you seen that house yourself?

Drissa

kɔni	certainly, indeed (mod. of N)
N kɔni bra a-le bõ ye.	I indeed have seen that house.

Ken

kurã	electricity
ñegɛ̃	bathroom (W.C.)
dana	separate, apart
kẽnɛma	outside
Kurã ni ǰi be a la? Ñẽgɛ̃ be a kõnɔ-le wa, wala dana kẽnɛma?	Does it have electricity and water? Is the bathroom inside or outside?

Drissa

I kakã ka bõ-ti̱gi yere ñinika o-lugu la. Ã taga, N bena a yɛrɛ yira i la.	You must ask the owner himself about that. Let's go. I will introduce (show) him (the owner himself) to you.

V3. Situation: Ken is talking to Adama about the same house. He is asking about the rent. He thinks it is too expensive.

Ken

sara	rent, wage, award
ka ñinika	to ask(about), inquire
Adama, I ka bõ sara ñinika wa?	Adama, did you ask about the rent for the house?

Adama

ko	business
N ma a sara ko ma ñinika fɔlɔ. I yɛrɛ kakã ka o kɛ.	I haven't asked about the rent yet. You yourself must do that.

Ken

ǰate	opinion
ka kɛ	to be
Nga e ta ǰate la, a be se ka kɛ ǰori?	But in your opinion, how much can it be?

Adama

ka degi	to be used to
nɔ̃go	type, kind (alt. for čogo)
luãze	rent
Mɔgɔu kɔ̃ni degi-la ka bõ ni nɔ̃go luãze waga-kelẽ ni kẽmɛ duru ni kurã ni ǰi be a la.	Indeed, people used to rent that type of house for 1500 drasi, if it has electricity and water in it.

Ken

ča	much
koǰugu	too, too much (Fr. trop)
Waga kelẽ ni kẽmɛ duru O ka ča koǰugu! Dɔ tɛ se ka bɔ o la?	1500 drasi That is too much. Can't some(thing) be subtracted from that?

Adama

ka ǰabi	to answer, respond
ka kuma	to talk
fɔ	unless
fɛ	with
Nne kõni tɛ se ka i ǰabi o la sisã, fɔ ni i kumana bõ-tigi yɛrɛ fɛ.	I can't answer that myself, unless you talk to the owner of the house himself.

12.5 Text

Mɔgɔ be se ka bõ suguya čama sɔrɔ
person oper. can inf. house kind many find
One can find many kinds of houses

Kadivwari dugu mẽsɛ̃-ni-u la. O dugu
Ivory Coast town small-dim.-pl. in that town
in the small towns of Ivory Coast. In those

mẽsɛ̃-ni-u la, bõ čama be bõ muso-le ye.
small-dim.-pl. in, house many oper. house wife (i.e., round)
small towns, many houses are round houses.

Bõ muso-u bɛ be kõnɔ̃ kelẽ-ne ye.
house round-pl. all oper. room one-emph. --
All round houses are one-room (houses).

Kurã tɛ u la. J̌i fana tɛ u la.
electricity neg. them in. Water also neg. them in
Electricity is not in them. Water also is not in them.

Ñẽgɛ̃ fana tɛ kɛla u la.
toilet also neg. be-pres. part. them in
A toilet is also not in them.

O bõ-muso-u kɔ mɔgɔ be se ka
that round house-pl. besides people oper. can inf.
Besides those round houses, one can find

12.5 Cont.

bō ǰā čama sɔrɔ. Ni dugu ka kɛ
house long many find If town oper. be
many rectangular (i.e., long) houses. If the town is

kobida ye, kurā be sɔrɔ a kōnɔ̄.
administrative
center of s-p or p. -- electricity oper. find it in
an administrative center, electricity is found in it (the town).

O-tūma ǰi ni kurā be se ka sɔrɔ
that-time water and electricity can inf. find
Then water and electricity can be found

bō ǰā u la. Ñ̄ēgɛ̄ be kɛ o bō ǰā
house long pl. in toilet aux. be that house long
in rectangular houses. Many of these have a toilet inside

čama kōnɔ̄ kamasɔrɔ kōnɔ̄ čama be u la.
many in because room(s) many oper. them in
(them) because many rooms are in them.

O dɔ-u be se ka kɛ, kōnɔ̄
That some-pl. oper. can inf. be rooms
Some of those (rectangular houses) can have

fla, saba, naani, wala kōnɔ̄ duru ni se ka
two three, four or rooms five if power inf.
two, three, four or five rooms,

be bōtigi ye.
have (afford) owner oper.
if the owner can afford it.

A-13

Weather

13.1 Dialog

Situation: Two women are talking about the heat. Sita had wanted to do a washing, but the afternoon rain is coming.

Sita	
tara	heat
E, Rokia, tara be bi dɛ?	Say, Rckia, it is hot today, isn't it? (lit., heat is today.)
Rokia	
wagati	weather, period, season
Tiñɛ be i fɛ, wagati ma ñi bi.	You are right, the weather is bad today.
Sita	
fãniu	clothes
ka ko (kwo)	to wash
ka la . . . la	to be sure of something
ka bẽ	to fall
N tũbe a fɛ ka taga N ka fãniu ko telẽ ni na, Nga N la-ni be a la ko sãǰi bena bẽ kɔfɛ.	I was wanting to go wash my clothes [in] this afternoon, but I am sure that rain will fall later.
Rokia	
fɔli	telling (noun form of ka fɔ)
kɔni	in fact (an emphasis word)
ma	about
la	of, about
Fɔli tɛ o ma kɔni, I kakã ka la o la.	There is no doubt about that in fact. You must be sure of that.
Sita	
wulatele la sã bẽ (tuma)	(the time of) the afternoon rain [around 4 PM]
ka damina or daminɛ	to begin
tã čɔ	in reality
Wulatele la sã bẽ tuma le daminani ye ni ye tã čɔ.	In reality this is (already) the time of the afternoon rain.

13.2 Notes

1. In this lesson note that statements concerning 'heat' and 'cold' as well as 'right' and 'doubt' follow the same pattern as statements concerning hunger and thirst.

e.g. Kɔ̃gɔ be N na. I am hungry (lit., Hunger is to me).

Further examples:

Ṭara be bi.	It's hot today. (Heat is today).
Nenɛ be bi.	It's cold today. (Cold is today).
Tiñɛ be i fɛ.	You are right. (Right is with you).
Fɔli tɛ o ma.	(There is) no doubt about that. (Telling isn't about that).

2. Note the following conditional sentences with 'if':

Ni sãǰi bena, mɔgɔ be se ka maro bruka.
If it would rain, one could plant rice.

Ni a nana sisã, N be se ka taga.
If he comes soon, I can go.

Ni i be taga, N bena taga ni i ye.
If you go, I will go with you.

3. There are several sentence-level conjunctions in Dyula: A few are:

ka	'and'	Nga	'but'
		wala	'or'

Mamery nana bara la bi, Nga a tagala dɔktrɔso.
Mamery came to work today, but he went to the hospital.

Mamery nana bara la bi, wala a tagala dɔktrɔso?
Did Mamery come to work today, or did he go to the hospital?

Mamery nana bara la bi ka taga dɔktrɔso.
Mamery came to work today and went to the hospital.

The other conjunctions of ni, ani, and oni are used primarily for conjoining words on the phrase level.

4. Normal weather conditions for Ivory Coast can be observed in the following tables*:

Max Min	Average Monthly Temperature (centigrade)
X-Y	Average Monthly Rainfall (inches)

	J	F	M	A	M	J	J	A	S	O	N	D
Abidjan (on the coast)	30 23	31 24	31 24	32 25	31 24	29 23	28 23	27 21	28 22	29 23	31 24	31 24
	0-2	0-2	4-8	4-8	12-16	+16	4-8	0-2	2-4	12-16	4-8	4-8
Man (between tropical forest and savannah)	32 19	33 20	33 21	32 21	31 21	29 21	27 20	27 20	29 20	30 20	31 20	31 19
	0-2	2-4	4-8	4-8	4-8	8-12	8-12	8-12	4-8	4-8	2-4	0-2
Bobo-Dioulasso (in savannah)	34 16	36 18	38 21	37 23	34 23	33 21	30 21	29 21	31 20	33 21	35 19	33 16
	0-2	0-2	0-2	0-2	4-8	4-8	8-12	12-16	8-12	2-4	0-2	0-2

Harmatan Winds start at the first of the main dry season which starts in November in Bobo-Dioulasso, in December in Man, and in January in Abidjan.

To convert the above temperatures to Fahrenheit, use the following formula: $9/5\ C^\circ + 32 = F^\circ$

---

*These figures are taken from Michelin Map no. 153 Afrique (Nord et Ouest).

13.3 Variations

V1. Situation: Adama and Fatoma are talking about the rain. Adama had wanted to do some planting.

Adama	
tugu	again
Čε, wulatele la sã bẽ wagati sela tugu dε?	Boy, the period of the afternoon rain has come again, hasn't (it)?
Fatoma	
lɔgɔkũ	week
Ōhõ, a daminε-ni lɔgɔkũ kelẽne ni ye.	Oh yes, it began, this is one week (now) [ago].
Adama	
foro	farm, plantation
ka dabla	to stop or drop doing something
ka dũ	to plant
N tũbe a fε ka bara kε kafe foro-le la bi, Nga N kakã ka o dabla sɔ ka ku dɔ dũ.	I wanted to do some work on the coffee plantation today, but I must leave that aside for a while to plant some yam.
Fatoma	
fisa	better
woso	sweet potatoes
tiga	peanuts
O ka fisa kosɔbε. I be se ka woso ni tiga fana bε dũ daminε sisã.	That is much better. You can also start planting both sweet potatoes and peanuts now.
Adama	
O be tiñε ye čɔ.	That is exactly right.
Fatoma	
dugu (koro)	ground
ka mina	to hold
ka bruka	to plant (sow cereal seed)
Ni sãǰi ka dugu mina tũma mĩ-na, i be se ka maro bruka.	When the ground will be moist enough, you can plant the rice.

V2. Situation: Mamadou and Sali are talking about the Hameatan winds. It gets colder during Harmeatan time.

Mamadou

Sali, i be mũ-ne kε-la bi?	Sali, what are you doing today?

Sali

ka bla	to put
gara	tint
fõñɔ	wind
kosõ	because of
N tũbe a fε ka fani dɔu bla gara la, Nga fõñɔ ba kosõ N tε se ka fosi kε.	I wanted to put some clothes in tint, but because of the violent wind I can't do anything.

Mamadou

fisa	better
nẽnε	cold
dani	weaving
kosõ	because
I-le ta yεrε ka fisa, i be se ka gara bara dɔu kε bõ kõnɔ, Nga nẽnε kosõ Nne tε se ka dani fosi kε.	You are even luckier, you can do some of (your) tint work inside the house, but with the cold I can't do any weaving.

Sali

kõgo	farm
kabã	already
I kɔrɔčε Sekou dõw, a tara kõgo la kabã?	How about your brother Sekow, has he already gone to the farm?

Mamadou

ǰona	early, first
A ma taga fɔlɔ. Nẽnε kosõ a fana tε taga-la kõgo la sɔgɔma ǰona sisã.	He hasn't gone yet. He also doesn't go to the farm very early these days because of the cold.

V3. Situation: It is cold. Assita and Bintou are talking about the coldness. They are sitting around a fire to keep warm.

Assita	
lɔgɔ	firewood
ta	fire
Bintou, na ni lɔgɔ dɔ ye ka bla ta la dɛ.	Bintou, bring some firewood to put in the fire, would you?
Bintou	
kõnɔ̃	that
ka bã	to pass, spend up
kɛrɛfɛ	around
Eh, Assita, a be i kõnɔ̃ ko ã bena tele bã ta kɛrɛfɛ bi?	Hey, Assita, do you think that we will spend all day around the fire today?
Assita	
teN	that way, exactly that
ka wara	to grow in number, to become
ko ǰugu	too much
A tɛ teN Nga nẽnɛ wara-la koǰugu.	No, it's not that, but the fact is that it is too cold.
Bintou	
N ka lõ čɔ. Nẽnɛ ma di Nne fana ye. Nga ni ã bɛ sigi-la ta kɔrɔ ka tele bẽ ǰone bena gba kɛ?	I know that exactly. I also do not like the cold weather. But if we all sit around the fire all day, who will do the cooking ?
Assita	
ka ta-ǰa	to warm up
o ni a ta bɛ	in spite of all that (idiom)
N tɛ a fɛ ã ka tele-bã taǰa-la, o ni a ta bɛ N to N be sigi dɔɔni.	I don't want us to spend all day-to warm up; in spite of that let me sit down for a while.
Bintou	
ka dabla	to stop
ka ǰãfa	to go a long way
N tɛ a fɔ la ko ã ye ta-ǰa dabla sisã, i yɛrɛ ka lõ ko tele ǰãfa la, ã dõw ma minã nɔgɔ u ko fɔlɔ.	I am saying that we stop warming ourselves now. You know (yourself) that the sun has gone far away and we haven't even washed the dishes yet.

13.5 Text

Wagati	fla-le	be	sā	kōnɔ̄	āu	ta
season	two-emph.	pres.	year	in	our	poss.

There are two seasons in the year in our country:

ǰamana	la:	samaǰi	ani	fow.
country	in	rainy season	and	dry season.

the rainy season and the dry season.

Samaǰi-le	be	sāǰi	bẽ	wagati	ye.
raining season	pres.	rain	fall	season	--

The rainy season is the rainfall season.

	Sā	dɔ	u	la	samaǰi	be	ǰāña	ka	tīmɛ
yy	year	some	pl.	in	rainy season	pres.	become longer		

In some years the rainy season becomes longer than

fow	kā.	Nga	o	sāu	ma	ča.
dry season	--	But	those	year-pl.	neg.	many

the dry season. But those years aren't many.

Samaǰi-le	be	foro	bara	kɛ	tuma	ye.
rainy season-emph.	pres.	farm	work	to do	time	--

The rainy season is the time to do farm work.

(Fow	be	daminɛ	samaǰi	kɔ.)
dry season	pres.	begin	rainy season	after

(The dry season begins after the rainy season.)

13.5 Cont.

Fow be daminɛ ni nɛ̄nɛ ba tuma ye
dry season pres. begin with cold big time (period) --
The dry season begins with the big cold time

Decembre ni Janvier karo-le la. Ni o tuma
December and January month-emph. in When that time
in the months of December and January. When that time

timɛ-na, tara ba tele wagati be daminɛ sa.
pass-cond. heat big day season pres. begin when
passes, then the hottest part of the dry season begins.

Mɔgɔ čama be taga safari fɛ fow
people many pres. go travel for trade dry season
Many people go trading during the dry season.

tele la. Nga dɔu be u ka foro
day in, during But some-pl. pres. they poss. farm
But some do their farm work

bara kɛ fow la fana. U be tu
work do dry season in also/too. They pres. forest
in the dry season, also. They cut the forest,

tɛgɛ, u be foro-u ladɛ̄nɛ ka samaǰi
cut, they pres. farm-pl. prepare inf. rainy season
they prepare the farms to wait for the rainy season.

13.5 Cont.

kɔ̀nɔ.	Dɔu	be	dani	kɛ.
wait for	Some-pl.	pres.	weaving	do

Some do weaving.

Mɔgɔ	čama	be	boro	la	bara-u	ani
people	many	pres.	hand	with poss.	work-pl.	and

Many people do hand work

so	bara-u	kɛ	fow-le	la.
house	work-pl.	do	dry season-emph.	in

and housework in the dry season.

Women's Activities and Concerns

14.1 Dialog

Situation: Aoua and Nana are market women. They are talking about selling their products in the local market.

Aoua	
di	how
Nana, I ta maro be di bi?	Nana, how is your rice (sale) today?
Nana	
dɛ	tag question ('is it?')
Maro tɛ sã-na bi dɛ? Nãfɛ-u dɔɔni sã-na kɔ̃ni.	Today rice isn't being bought, is it? In fact, some vegetables have been sold.
Aoua	
Man ka	a person from Man
o bɛ si ye tẽ	that fast (idiomatic adverbial phrase of comparison)
Man ka-u-le be maro sã-na kosɔbe. Ni o lugu ma na lõ mĩ na maro tɛ bori o bɛ si ye tẽ.	(It is) the people from Man (who) usually buy a lot of rice. When those don't come, on that day, rice doesn't run (sell) that fast.
Nana	
sɔsɔ	beans
woso	sweet potatoes
I ta sɔsɔ ni woso dõw?	How about your beans and sweet potatoes?
Aoua	
čɔ	as a matter of fact, exactly
Dɔɔni sã-na u la čɔ. Nga i-le yɛrɛ lani be a la ko rabalõ tɛ fyere kɛ lõ ba ye.	As a matter of fact, some of those have been sold. But as you yourself know, Wednesday is not a big sale day.

Nana

heriɟɛgɛ	chance
ka to	to stay
mɔgɔ	one (lit., a person)
N ka o-le lõ čɔ, Nga mɔgɔ ma i heriɟɛgɛ na lõ lõ, o-le kosõ ã tɛ sela ka to sokõnɔ ka sibiri kõnɔ.	I know that in fact, but one doesn't know the day your chance [will] come, that (is) why we cannot stay at home to wait for Saturday.

14.2 Notes

1. The verbs *ka sã* 'to buy' and *ka fyɛrɛ* 'to sell' can occasionally be confused. This can happen particularly in the passive use of such verbs where the agent is not specified.

Active: Mɔgɔu tɛ maro čama sãna bi.
They are not buying much rice today.

Passive: Maro čama tɛ sãna bi.
Much rice isn't being bought today. (Or, more freely translated, Much rice isn't being sold today.)

Active: N tɛ maro čama fyɛrɛla bi.
I am not selling much rice today.

Passive: Maro čama tɛ fyɛrɛla bi.
Much rice isn't being sold today. (Or, more freely translated, Much rice isn't being bought today.)

2. Notice the following different uses of *yɛrɛ*:

Nne yɛrɛ tũbe mirila ole ma.	I *myself* was thinking about that.
Ile yɛrɛ ta ka fisa.	Your case is *even* better.
I yɛrɛ be a kɛla yo ...	*You* (emph.) are acting like...
... u yɛrɛ ta faniu	... their *own* clothes

Depending on the context in which yɛrɛ is used, it functions as a reflexive pronoun (myself, yourself, own) or an adverb (even).

3. tẽ and tã are adverbs of manner and time respectively in Dyula. They are used as follows:

tẽ - adverb of manner	'thus, so, like this'
a. Hali ni a kɛra tẽ...	Even if it is thus...
b. N̩ tɛ a fɔla tẽ.	I am not saying so.
c. Ã ka o sɔsɔli dabla tẽ.	Let's stop arguing like this.

tã - adverb of time	'just, just now'
a. Nne yɛrɛ tũbe mirila ole ma tã čɔ.	I myself was just exactly thinking about that.
b. N wiri-tɔ-le tũbe tã.	I was just leaving.
c. N muso tũbe wulala-le tobirila tã.	My wife was just now fixing dinner.

4. The suffix -tɔ is used with both verbs and nouns. Examples of its use with verbs are:

a. Mamery taga-tɔ bara la ma fosi kelẽ pe fɔ N ñe.
While leaving for work, Mamery didn't say anything in particular to me. (V2)

b. N yarayara-tɔ ka Mamery ye kunu.
While walking around yesterday, I saw Mamery.

Other examples using -tɔ are the following:

dẽ sunɔgɔ-tɔ	the sleepy child
čɛ ɟagaro-tɔ	the sick man
mɔgɔ kõgɔ-tɔ	the hungry person
čɛ kuna-tɔ	the leper man
muso namara-tɔ	the troublesome woman

14.3 Variations

V1. Situation: Alimata and Binta are talking about washing clothes. They both have large families.

Alimata

fani	clothes
nɔgɔ	dirty
ka ko (alt. ka kwo)	to wash
Binta, ã tɛ taga fani nɔgɔ ko bi?	Binta, let's go wash clothes today?

Binta

ka miri	to think
tã	just (adverbial of time)
N-ne yɛrɛ tũbe miri-la o-le ma tã čɔ.	*I* myself was just exactly thinking about that.

Alimata

tele	sun
ka mẽnẽ	to shine
faasi	with no doubt
A bɔni be afɛ ko tele bena mẽnẽ bi faasi.	It looks like (to it) the sun will shine today with no doubt.

Binta

kɔni	in fact
bi tele	day, daytime, today
Mɔgɔ kɔni tɛ kɔfɛ lõ. Nga bi tele damina ka ñi.	Of course, one doesn't know (about) later. But the beginning of today is good.

Alimata

Fani nɔgɔ čama be i fɛ wa?	Do you have many dirty clothes?

Binta

N badẽ	my sister, my dear
dẽbaya	family, household
bɛ	both, all
Hũ N badɛ̃, e ma N-ne dẽbaya lõ-ne? N kakã ka dẽ mẽsẽ-u bɛ ta fani-u ni u fačɛ ta bɛ ko kelẽ ye.	Oh my dear, don't you know my family? I must wash both all the children's clothes and their father's at once (the same time).

Alimata

fisa	better
yɛrɛ	own
I-le yɛrɛ ta ka fisa. I ta dẽ-u be se ka u yɛrɛ ta fani-u ko tũma dɔu. Nga N ta kãbele-u tɛ se ka fosi kɛ.	Your (case) is even better. Your children can wash their own clothes sometimes. But my young men can't do anything.

Binta

fix

ka labɛ̄	to prepare, get ready,/up
ni o tɛ	otherwise (lit., 'if that is not')
Ni i labɛ̄-ni ka kɛ, ā kakā ka taga i kɔrɔ ni o tɛ tele bena bā ka ā to ye.	If you are ready, we must go immediately, otherwise the day will end while we are there (lit., to leave us there).

V2. Situation: Oumou and Sali are co-wives. They are talking about cooking and fixing food for their husband.

Oumou

Sali, e be mũ-ne kɛ-la bi?	Sali, what are you doing?

Sali

taga-tɔ	while leaving/going
fosi kelẽ pe	any one particular thing, anything in particular
Hũ! N ma a lõ fɔla kosɔbe. Mamery taga-tɔ (bara la) ma fosi kelẽ pe fɔ N ñe. (N ne ye) e dõw.	I don't know [it] yet for sure. While leaving (for work), Mamery didn't say anything in particular to me. How about you?

Oumou

fana	also, either
komi	as, since (Fr. comme)
ka fãmã	to miss, not see, not have
suna	pounded yam
ka dũ (ka dũmu)	to eat
A ma fosi fɔ N ne fana ye. Nga Nne ko komi ã famã-na ka suna dũ, o bena kɛ fɛ̃ kura ye bi.	He didn't tell me anything, either. But I think (that) since we haven't had any pounded yam to eat for a long time, that would be something new (for) today.

Sali

tiñɛ	truth
ka tobiri	to cook, prepare, fix
fitini	little
Tiñɛ be i fɛ. O tuma e ka suna tobiri, Nne bena maro fitini kɛ.	You are right. Then you fix pounded yam, and I will fix a little rice.

Oumou

kamasɔrɔ	because
Ni i makoya ka kɛ fɛ̃ dɔ la lɔgɔfyɛ la a fɔ N ñe kamasɔrɔ N be a fɛ ka taga ku sã.	If you need anything from the market, tell me, because I want to go buy some yams.

Sali

tiga dɛgɛ	peanut butter
froto	pepper
N makoya kɔni be tiga dɛgɛ dɔɔni na. Ni I fana ka froto kɛ̃nɛ ye, i ye o dɔ sã N ñe.	In fact I need some peanut butter. If you also find some fresh pepper, you buy me some.

V3. Situation: Sita and Karidia are sisters. They are talking about taking care of their younger brothers and sisters. They are members of a large family.

Sita

ka teriya	to hurry up
koǰugu	too much, very
Karidia, i teriya dɛ, bara ka ča bi koǰugu.	Karidia, would you hurry up, there is too much work to do today.

Karidia

yo	as, like
yɛrɛ	reflexive indicator (yourself)
ka kɛ	to do, to act
I yɛrɛ be a kɛ-la yo i tɛ se ka fosi kɛ ne kɔ.	You are acting like you can't do anything without me.

Sita

kɔ	without
di	why, how
Ka fosi kɛ e kɔ di? I ma lõ ko ni N nã tɛ so ã dɔgɔni-u ta makoya bɛ be ã fla bɛ-le kũko ye.	Why [should I] do anything without you? Don't you know that when mother is not here, all our little brothers' and sisters' cares are the responsibility of the two of us?

Karidia

tẽ	thus, so, like that (adv. of manner)
Hali ni a kɛra tẽ, e kɔrɔtɔ kũ tɛ N ne kɔ!	Even if it is so, there is no reason for you to rush me.

Sita

ka kɔrɔtɔ ... ko	to rush after, to push
gbãzã	uselessly
N tɛ kɔrɔtɔ-la i ko gbãzã. Bara wara koǰugu-le be N na hãmina.	I am not pushing you uselessly. It is the big amount of work that worries me.

Karidia

ka ǰoso-sumaya	to calm oneself (to cool (your) heart)
N tɛ a fɔla tẽ, Nga ni i ka kɔ-u na fɔ ǰoso sumaya la o be ka fisa.	I am not saying so, but if you explain things calmly, that is better.

Sita

ka ǰãfa	to raise, to go far up
dabɔ	breakfast
Tele be ǰãfa-la, ã ka o sɔsɔ-li dabla tẽ, ǰafa N ma. E ka dabɔ labɛ̃, N ne bena dẽni-u ko.	The sun is going up in the sky, let's stop arguing like this, forgive me. You fix breakfast, I will wash the kids.

14.5 Text

Dyula muso ñɔgɔnɔ̃ bara-kɛla ka dɔgɔ
Dyula (D) woman like work-er oper. few
A worker like a Dyula woman is rare

fara-fĩ-na muso-u la. Dyula muso
skin-black-of (= African) woman-pl. in. Dyula woman
among African women. The Dyula woman

be bara bɛ suguya dɔ kɛ. Ni Dyula muso be
is work all kind some do. if Dyula woman oper.
does some of all kinds of work. If a Dyula woman is

sẽnɛ-kɛla kũ, a be sẽnɛ
farm-er ka kɛ ... kũ - to be married to she oper. farm
married to a farmer, she does farm

bara kɛ; a be gba kɛ a dẽ-u lamɔ̃.
work do she oper. cook do she child-pl. brings up.
work, she does the cooking, she brings up (the) children.

A be a čɛ ni dẽ-u bɛ ka
she oper. her husband and child-pl. all poss.
She washes all her husband's and children's

fani-u kwo ka fara a yɛrɛ ta u kã.
clothes-pl. wash to add to her emph. poss. pl. to/on.
clothes in addition to her own.

14.5 Cont.

Ni sēnɛ bara ba-na, a be yɛrɛma-li kɛ
When farm work ends-pst. she oper. trading does
When the farm work ends, she does trading

ka dēbaya bɛ makoya laña. Ni Dyula muso
inf. family all need satisfy. If Dyula woman
to satisfy all the family needs. If a Dyula woman

ka kɛ safɛri-kɛla kū,
oper. be trader/businessman kɛ...kū - to be married to
is married to a businessman,

a fana be ɟao kɛ ka fara a ka
she also oper. trading do to add her poss.
she also does trading in addition to her

sokōnɔ bara kā. Dyula muso dɔ-u be
house-in work to/on. Dyula woman some-pl. oper.
housework. Some Dyula women are

fɛtigi ye katīmɛ čɛ-u kā kamasɔrɔ u
wealthy more than man-pl. because...of they
more wealthy than the men because of their

ka bara kɛ koɟuguya ni u heriɟɛgɛ fɛ.
are working hard and their luck ...of.
working hard and their luck (in business).

14.5 Cont.

Nga hali ni Dyula muso kɛla fɛ̃tigi ye
But even if Dyula woman be wealthy
But (anyway) even if a Dyula woman has become wealthy,

ña-o-ña a tɛ se ka a yɛrɛ fisaya
anyhow/anyway she neg. can inf. she self get better
she cannot consider herself superior to

a čɛ kã; a tɛ yɛrɛ bõña
her husband to she neg. herself boña...ma - consider above
her husband; she does not consider herself above

a ka sokõnɔ bara ni a čɛ labato ma.
her poss. house-in work and her man worship/respect above.
her housework and respecting her husband.

Fɔlɔ-fɔlɔ Dyula muso ka fosi tũ-tɛ poliki
formerly Dyula women pst. nothing imper-neg. politics
Formerly, Dyula women had nothing (to do) in politics.

la. Nga sisã, muso be u seĩ bla
in. But now women oper. their foot oper.
But now, women have their foot in

dugu ni ɟama ko bɛ la.
city and country business all in.
all city and country (national) affairs.

Finding a Cook

15.1 Dialog

Situation: Jim is talking to Daouda. He is asking him how to find a house boy.

Jim	
makoya	need
barakɛdẽ	workman, house boy
Daouda, N makoya be barakɛdẽ kelẽ na. I be se ka dɔ sɔrɔ N ye?	Daouda, I need a workman. Can you find one for me?
Daouda	
teN	adverb modifying gbɛlɛ
baradẽ	workman, house boy
Kati kɛ! Baradẽ ko ma gbɛlɛ teN, Nga a bɛrɛbɛrɛ-le sɔrɔ ma di.	Evidently! Finding a workman isn't that hard, but finding a good one is not easy.
Jim	
N mako kõni be bɛrɛbɛre kelẽ ne la.	In fact, it is a very good one that I need.
Daouda	
I be baradẽ suguya ǰuma-le ñinina yɛrɛ?	What kind of a workman are you looking for anyway?
Jim	
ka pase	to iron
Mĩ be se ka gba kɛ, ka fani kwo ani ka a pase.	One who can do cooking, wash clothes and iron (it).
Daouda	
bueidẽ	house boy, servant
Bueidẽ mĩ u be se ka o bɛ kɛ sɔrɔ ma di yã. Nga mɔgɔ mĩ ka ñinikali kɛ kosɔbɛ o tɛ kaña dɔ sɔrɔ la.	It is not easy to find a house boy here who can do all this. But one who does enough inquiry cannot fail to find one.
Jim	
E ko ã kakã ka ǰõne ñinika sa?	Therefore, who do you think we should ask?

Daouda

Faseli	a male name
bueičɛ	house boy, servant
tõñɔgɔ	comrade, companion, fellow
I-le ka o to N-ne ma drõ.	You just leave that to me.
Ni N tara Faseli bara bi, N bena o ta bueičɛ ñinika kamasɔrɔ o ka mɔgɔ čama lõ ani a be se ka a tõñɔgɔ bɛrɛ dɔ sɔrɔ ã ye.	When I go to Faseli's place today, I'll ask his house boy because that one knows many people, and he can find one of his good fellows for us.

15.2 Notes

1. In lessons eight and nine some examples of reduplication in Dyula were given. Some further examples are as follows:

lõ-lõ	every day
sɔgɔ-sɔgɔ	every morning
da-da	any/every point
mĩ-mĩ	whichever, whatever
tũma-tũma	whenever
yɔrɔ-yɔrɔ	whenever

In these examples an [o] is usually placed between the words, making a smoother combination of the words into a phrase, e.g. lõ-o-lõ, 'every day'.

2. In addition to regular adverbs in Dyula, infintive verb forms can also be used as adverbs.
Examples are: with ka mɛ̃ 'to last':

I tɛ se ka bueičɛ ñuma mara ka mɛ̃.
You can't keep a good servant for long.

with ka ña 'to make nice, good':

Bueidẽ ñuma be bara kɛ ka ña.
A good servant works well.

with ka tĩmɛ 'to pass':

O ka ñi ka tĩmɛ.
That is too good/very good.

with ka kɔrɔ 'to get old':

N tũka a lõ ka kɔrɔ.
I used to know him formerly.

15.3 Variations

V1. Situation: Jim has located Sekou, who wants to work. They are talking about the jobs Sekou will have to do.

Jim	
Daouda ka a fɔ N ye ko i be bara ñinina.	Daouda told me that you are looking for a job.
Sekou	
Ōhõ, tiñɛ̃ dow, N be bara ñinina.	Yes, it's true I am looking for a job.
Jim	
bueiya	profession of a bueičɛ or bueidē
I bra bueiya bara kɛ ka krɔ (wa)?	Have you worked as a house boy before?
Sekou	
tubabu	white person, European
Ōhō N bra bara kɛ tubabu saba fɛ.	Yes, I have worked with three white people.
Jim	
ka kelɛ̃	to be used to
I tūbe mū bara kelɛ̃-ne kɛ o tubabu u fɛ?	What type of work did you used to do for those white people?
Sekou	
paseli	ironing
gbakɛ	cooking
N bra fani kwo, paseli ani gbakɛ bɛ kɛ.	I have done washing, ironing, and all (kinds of) cooking.
Jim	
Ōhõõ, N be mɔgɔ mī ñini-na čɔ o-le i-le ye. Ā be se ka bɛ̃ sara ko la sisā.	Aha, You are exactly the person that I am looking for. We can deal with wage matters right now.

V2. Situation: Sekou wants to work for Jim. They are discussing the salary Sekou will receive.

Jim	
ka fara ... kã	to add to
ka sara	to pay (as a wage)
karo	month
Ni i kõni be se ka gba kɛ ka fara fani kwo ni paseli kã. N bena i sara drasi waga kelẽ ni kẽmɛ̃ duru karo rɔ.	If in fact you can do the cooking in addition to washing and ironing clothes, I will pay 1500 drasi per month.
Sekou	
čɛ gbana	single man, bachelor
halibi	up until now, still
faasi	freely, gladly, willingly
Tiñɛ-le ka di Alla ye, N tɛ se ka bara kɛ waga kelẽ ni kẽmɛ duru la tugu. Ni N tũka kɛ čɛ gbãna ye halibi N tũbe se ka o kɛ faasi.	God likes the truth. I can't work for 1500 drasi any longer. If I were still a bachelor, I would do it willingly.
Jim	
dõw	but, however
o	sentence final exclamation indicator
Ah! Sekou i dõw tũma a fɔ N ye bã ko dɛ̃baya be i fɛ o!	Ha! Sekou, but you hadn't told me yet that you had a family.
Sekou	
mẽsɛ	small
ka si	to live (lit., spend the nights in a place)
Dɛ̃baya be N fɛ, muso kelẽ ni dɛ̃ mẽsɛni fla. Ni o tũtɛ N tũbe se ka si yã.	I have a family, a wife and two very small children. Otherwise, I could live here.
Jim	
kũko	responsibility
Ũhũ! N ka ye sa. Bɛ ka dẽbaya-tigi kũko lõ Sekou. N be se ka i sara kɛ waga kelẽ ni kẽmɛ̃ segi.	Oh yes! Now I see. Everyone knows a father's responsibility. Sekou, I can raise your salary to 1800 drasi.

Sekou

ka dafa	to complete
ka mɛ̄	to last
ka fri ... ma	to be mistaken ... about
sɛbɛ	good, serious
I ka i saberi ka kēmɛ̄ fla fara a kā ka dafa waga fla la. Ā ma mē ñɔ̄gɔ̄ fɛ fɔlɔ, Nga mɔgɔ fri tɛ mɔgɔ sɛbɛ ma.	Please add 200 drasi more to make up to 2000 drasi. We haven't been with each other long yet, but one isn't mistaken about a good person.

Jim

ka tiē	to separate
O tɛ basi ye Sekou drasi kemɛ̄ fla tɛ se ka ā tiē. N bena i sara dafa waga fla la.	That is OK, Sekou, 200 drasi cannot separate us. I'll raise (complete) your wage up to 2000 drasi.

V3. Situation: Jim and Sekou are talking about what time Sekou will arrive for work each day and whether Sekou will live with Jim or not.

Jim

ka bɛ̄	to agree
Ā bɛ̄na sara ko la. Ā kakā ka bara kɛ tuma ko sigi da kelē na sa.	We have agreed about the wage matter. Now we have to set the working time.

Sekou

da-da	every point
ka ... bla da kelē na	to settle a point/matter
I ka a fɔ ko ā be o bla da-da la, ā be a bla o la. N-ne ta wɛrɛ tɛ i ta fɔli kɔ.	Say it, we will settle that on every point we will settle it like that. I have nothing in mind besides what you say.

Jim	
kõnɔ̃ ta	idea
O be se ka kɛ tiñɛ ye, Nga ni ã ma koña mẽsẽniu bɛ fɔ ka bɛ̃ u la Nne tɛ se ka e kõnɔ̃ ta u lõ.	That can be right, but if we don't talk over things in detail and agree on them, I can't know your ideas.
Sekou	
mĩ-mĩ	whichever, whatever
Basitɛ mĩ-mĩ ka kɛ i fɛ, o fɔ. O tũma mĩ-mĩ bɛ̃ni ma kɛ Nne ma N be se ka o fɔ ye.	All right, say everything that you have in mind. Then I will be able to tell you what is not all right with me.
Jim	
dabɔ	breakfast
sɛtɛri	seven o'clock
I yɛrɛ ka lõ ko dabɔ ko ka gbɛlɛ ã tubabu u ma kosɔbɛ. O kosõ, N be a fɛ i be bara damina sɛtɛri la sɔgɔ-sɔgɔ.	You yourself know how important breakfast is to us white people. Because of that I want you to start work at seven o'clock every morning.
Sekou	
ka degini	to get used to
kakrɔ	before
O kõni tɛ basi ye Nne ma, N degini be o la kakrɔ.	I have no objection, in fact I am used to that before.
Jim	
midi	noon
ñɛ̃	before
Basitɛ, Ni dabɔ dumu bana i be taga lɔgɔ la. I yɛrɛ ka lõ ko telela kakã ka mõ midi ñɛ̃.	All right. When eating breakfast is finished, you go to the market. You know yourself that lunch should be ready before noon.
Sekou	
I be a fɛ N be si yãne wa, wala N be si so kõnɔ̃ ka na sɔgɔ-sɔgɔ?	Do you want me to live here or to live in town and come every morning?
Jim	
A fla mĩ-mĩ diara i ye. Ni yã si diara i ye i be se ka si yã, ni o tɛ i be se ka si i ka so ka na sɔgɔma ǰona.	Whatever you like. If you like living here, you can live here; otherwise, you can live in your home and come early in the morning.
Sekou	
Ni o koni bɛ̃na e ma, N bena si so, ka na sɔgɔ-sɔgɔ.	If that is OK with you in fact, I'll live at home and come every morning.

15.5 Text

Bueidẽ sɔrɔ ko ma gbɛlɛ.
servant find matter oper. difficult.
The matter of finding a servant is not difficult.

Nga a bɛrɛbɛrɛ-le sɔrɔ ma di. Sisã
But it good-good-emph. find oper. easy. now/today
But it is not easy to find a very good one. Today

baradẽ-u čama tɛ fosi fɛ (be ... fɛ) wari kɔ.
servant-pl. many oper. anything want money except
many servants don't want anything except money.

U ta fosi tɛ mɔgɔ ni mɔgɔ
their business anything oper. person and person
They don't care about anything in matters

čɛ lĩberia ko la. U tɛ mɔgɔ-u
between trust matter in. they oper. person-pl.
of personal relationships. They don't know the way

bõña čogo lõ. Tũma dɔ-u i be
respect the way know. time some-pl. you oper.
to respect people. Sometimes you find

mɔgɔ dɔ sɔrɔ mĩ be se bara-la kosɔbɛ.
person some find who oper. can work-pst. very well.
someone who can work very well.

15.5 Cont.

Nga	i	tɛ	se	ka	a	mara hold/have
but	you	oper.	can	inf.	him	the responsibility for

But you cannot keep him for long

ka	mɛ̃	a	bɔ-čogo	kosõ.	Bueidẽ	ñuma
inf.	last	his	behavior	because of.	servant	good
because of his behavior.					A good servant	

be	bara	kɛ	ka ña.	A	be	mɔgɔ	bɛ	bõña.
oper.	work	do	good.	he	oper.	person	all	respect.
works well.				He respects everyone.				

A	kakã	ka	lõna,	dugudẽ,	dɛ̃mẽsẽ	ni
he	oper.	inf.	guest	countryman	children	and

He must pay attention to a guest, a countryman, children

čɛmɔgɔba	bɛ	kɔrɔsi.
important person	all	to respect/pay attention to.

and all important people.

Mɔgɔ	wɛrɛ-u	bõña	tɛ	mɔgɔ	si
people	other-pl.	respect/honor	oper.	person	no/any

Respect (for) other people lessens anyone.

Bueidẽ	bɛrɛ	fana	makã	ka	sõwñali	kɛ.
servant	good	also	oper.	inf.	stealing	do.

A good servant also must not steal.

200

A-16

Working With A Helper

16.1 Dialog

Situation: John asks his cook what they have that can be fixed for the evening meal. The cook asks what time John will return.

John	
Sekou, I bena mũ-ne tobiri wulala ye bi?	Sekou, what are you fixing for supper today?
Sekou	
fɛ̃-fɛ̃	whatever, anything
I ka fɛ̃-fɛ̃ fɔ kɛ.	Whatever you say, of course.
John	
Nga e be a fɛ ka mũ-ne kelẽ kɛ?	But what do you want to fix in particular?
Sekou	
ka miri	to think
kisɛ	grain(s)
N-ne tũma miri fosi ma fɔlɔ. Maro kisɛ be yã. Kũ, woso, sɔsɔ kẽnẽ ni makaroni kɔni bɛ dɔ be yã.	I had not thought about anything yet. There is some rice here. There are also some yams, sweet potatoes, green beans, and some macaroni in fact.
John	
Sogo sugu ɟuma-le (be) i bolo ka a tobiri?	What kind of meat do you have to fix?
Sekou	
tɔ	remainder, remaining part
frigidari	refrigerator
Kunu sisɛ sogo tɔ be frigidari kɔnɔ̃. Nga ni o lɔgɔ ma kɛ i la N be se ka taga misi sogo dɔ sã sisã.	The remainder of yesterday's chicken is in the refrigerator, but if you don't feel like eating that, I can go get some beef now.
John	
Ã-ã! I kana i yɛrɛ tɔrɔ o la. Sɔsɔ kẽnẽ dɔ tobiri ni o sisɛ sogo ye.	No! Don't bother yourself with that. Fix some green beans with that chicken (meat).

Sekou	
ka segi	to come/go back, return
lɛri	hour, time
I bena segi lɛri ǰuma-le la?	What time are you coming back?
John	
ka mē	to stay (mē-na pr. part.)
ñɛ̄	before
N tɛ mē-na. N bena segi fitiri ñɛ̄.	I am not staying long. I will return before dusk.

16.2 Notes

1. We have seen kɛ used as a tag question. For example:

   a. Ā be tagala lɔgɔfyɛ la kɛ?
   We are going to market, aren't we?

   b. I kɔrɔmuso nana kɛ?
   Your older sister came, didn't she?

   c. I fačɛ ma taga kunu kɛ?
   Your father didn't go yesterday, did he?

In most instances an alternant form of the tag question can be ko di sa? 'is that so?' For example, ko di sa? can be substituted for kɛ in the above sentences. Another example from V1. is the following:

Sekou, i bena bō flā bi, ko di sa?
Sekou, you will sweep the house today, won't you?

16.3 Variations

V1. Situation: John is giving instructions to his house boy, Sekou, about cleaning the house.

John

ka flã	to sweep
Sekou i bena bõ flã bi, ko di sa?	Sekou, you will clean the house today, won't you?

Sekou

draka	breakfast or lunch
Uhũ. N be a fɛ ka o-le kɛ draka dumu kɔ kamasɔrɔ lɔgɔfyɛ la taga tɛ N ma bi.	Yes, that is what I want to do after breakfast because I don't have to go shopping today.

John

ka ǰiǰa	to attempt, to try
ka ña	to refine, (adv.) perfectly
I be i ǰiǰa ka o kɛ ka ña, bõ nɔgɔ-la koǰugu.	Try to do that perfectly. The house has become very dirty.

Sekou

bõ-kwo-safina	household detergent
kɔsɔ	spots
dugu	floor, ground
N kakã ka bõ-kwo-safina sã ni o tɛ kɔsɔ dɔu be dugu kro ma o-lugu tɛna se ka bɔ yɛ̃.	I must buy some household detergent, otherwise there are some spots on the floor which won't go away.

John

safina	soap
ka ǰosi	to rub, to mop
O be tiñɛ ye čɔ. I be bõ bɛ flã fɔlɔ. Ni i bãna flãni la i be epõge kɛ ka yɔrɔ bɛ ǰosi ni safina ye.	That is exactly right. Sweep the whole house first. When you finish sweeping, use (do) the mop to mop the whole place with detergent.

Sekou

wɛrɛ	another
flanã	broom
N-ne ko, N kakã ka flanã wɛrɛ sã fana.	I think I must buy another broom also.

John

Mũ kɛra ǰona la?	What happened to the first one?

Sekou	
tugu	any more
Fosi (ma kɛ a la fɔlɔ) Nga a ma ñi tugu.	Nothing (has happened to it yet), but it is no good any more.
John	
Basitɛ, i mako ka kɛ fɛ̃-fɛ̃ na o sã. Wari mĩ be i kũ ni o bã-na a fɔ N ye drõ.	OK. Buy anything that you need. If the money you have on you is all gone, just tell me.

V2. Situation: Today John wants Sekou to wash his clothes. John is telling Sekou how he wants his washing done.

Sekou	
nɔgɔni	dirty, dirtied
N be a fɛ ka fani nɔgɔniu kwo bi.	I want to wash the dirty clothes today.
John	
Aha! o ka ñi kosɔbe. N ka faniu čama nɔgɔ-la koǰugu.	Haa! That's a very good (idea). Many of my clothes are very dirty.
Sekou	
mugu	powder
Nga safina mugu tɛ yã dɛ?	But there is no detergent powder here, is there?
John	
ka hãmi ǰavel (Fr.) bri fani	to worry bleach bed sheet
N bena safina sõgɔ di i ma čɔ i kana hãmi o la. I bena lo-de-ǰavel fana sã ka kɛ bri faniu kã?	I will certainly give you soap money, don't worry about that. Will you also buy bleach to pour on the bed sheets?

Sekou	
tɔ	remainder, other
Fani tɔ-u dõw? Olugu si tɛ kwo la ni lo-de-ʒavel ye wa?	How about the other clothes? Shouldn't any of them be washed with bleach?
John	
triko gbɛu	white cottons
blã	underwear
I be dɔ bla triko gbɛu ni blãu fana ka.	Put some on the white tricot and underwear also.
Sekou	
N bena o kɛ.	I will do that.

V3. Situation: John is going on a trip for a week or so. He is telling Sekou that he will have this time off. Sekou asks when he will return.

John	
Sekou, N bena taga tagama la sini sɔgɔma.	Sekou, I am going on a trip tomorrow morning.
Sekou	
I be taga ka segi sini wa?	Are you going to come back tomorrow?
John	
lõw kelẽ	the one day, exactly when
A-i N tɛ segi-la sini. N bena lɔgɔ kũ kelẽ wala lɔgɔ kũ kelẽ ni tɔ ʒate kɛ. N kɔni ma N segi lõw kelẽ lõ.	No, I am not coming back tomorrow. I will be there one week or one week and a half. I don't know exactly when I am coming back.
Sekou	
I-le kelẽ-ne be taga-la wa?	Are you going by yourself?

John	
bara-kɛ-ñɔgɔ	work-mate
N-ne kelē tɛ. N ni N bara-kɛ-ñɔgɔ dɔ-le be taga la nõgɔ̃ fɛ.	I am not (going) by myself. I am going with one of my work-mates.
Sekou	
ka wili	to get up, to arise
Au be wili-la sɔgɔma ɟona-le wa?	Are you leaving the first thing in the morning?
John	
ā ñā na	in our presence (lit., under our eye) (idiom)
A-i, ā tɛ wili-la sɔgɔma ɟona, Nga tele la dumu tɛna kɛ ā ñā-na yā. N be a fɛ i ka to i yɛrɛ boro ma sani N segi čɛ Nga i kana ñina yā kɔ.	No, we are not leaving the first thing, but we won't be here for lunch. I want you to be on your own until my return. But don't forget about here.
Sekou	
I be a fɛ N be to ka na bɔ yā sō, wala N ka si yā su-su?	Do you want me to come here from time to time, or do you want me to sleep here every night?
John	
ka bɛ̄	to fit, meet (a need)
sōw	thieves
Ni a fana bɛ̄-na i ma i be se ka na si yā. Ni bō nakoro tola su ni tele, sōw u be se ka o la kɔrɔsi.	It is also OK, you can come to sleep here. If the house stays empty days and nights, thieves might notice it.
Sekou	
Basitɛ, N bena to ka si yā sani i segi če.	All right, I will be staying until you return.

16.5 Text

Sisã buedẽ bɛ lamara ma di.
Now servant all to hold/keep oper. easy.
Servants today are not all easy to keep.

Dɔu kɔ̃ni be se bara la kosɔbe.
able to/
Some-pl. in fact oper. can/skill work in very well.
Some, in fact, can work very well.

Nga u bɔkoya kosõ u tɛ se ka to
But they behavior because they oper. can inf. hold
But because of their behavior they cannot hold on

barada kelẽ na. Hali ni mɔgɔ ma u
job one on. Even if someone oper. them
to one job. Even if a person didn't

gbɛ̃, u be muruti u yɛrɛ ma.
chase away/fire they oper. revolt they self by.
fire them, they revolt by themselves.

Ni mɔgɔ ka u makũma drɔ̃ u be
if/when someone oper. them criticize only they oper.
If someone only criticizes them, they

fũnu hali ni ǰo ma kɛ u fɛ.
swell/
get angry even if reason oper. be they with.
get angry even if reason is not with them.

16.5 Cont.

U kũ ka gbɛlɛ, u tɛ mɔgɔ kã-mɛ̃
Their head oper. hard they oper. one listen/understand
Their head is hard, they don't understand a person,

ani u tɛ mɔgɔ boña čogo lõ. Nga mɔgɔ
and they oper. person respect way know. But one
and they don't know how to respect a person. But he

mĩ bɛ̃-na u brɛbrɛ ma, a-tigi
who to come across-pst. them good of this one
who comes across a good one, this one

tɛ tɔrɔ. Hali ni olugu fri-la wala
oper. trouble/bother. Even if those mistaken or
isn't troubled. Even if those (servants) are mistaken

ni tiñẽ-ni kɛra u bolo, mɔgɔ kakã ka
if wasteful/breaking be their hand one oper. inf.
or if they accidentally break (something), a person should

la a la ko u ma a lawili a
believe it -- that they neg. it to do on purpose it
believe that they did not do it on purpose.

ma. I ka fɔ u ye ko u kanã
-- you inf. say them to that they oper. (neg.)
They never do that which they are told

16.5 Cont.

ko mĩ kɛ u tɛ o kɛ abadã.
thing which do they oper. that do never/ever.
not to do.

U be malo mɔgɔ ma. (U be
they oper. to be shy people from. They oper.
They shy away from people. (They respect

mɔgɔ bõña). O kosõ, hali ni olugu
people respect. Therefore even if they (those)
a person). Therefore, even if they

frila wala ni tiñẽ-ni kɛla u bolo,
to be mistaken or if breakage be they hand
are wrong, or if they accidentally break (something),

mɔgɔ makã ka ɟãma u ma. Mɔgɔ kakã ka
one oper. inf. scold them -- One oper. inf.
a person should not scold them. One should

u ladẽ-le drõ kamasɔrɔ u be ladilikã
they counsel/advise only because they oper. advice
only advise them, because they understand advice.

mɛ̃. Ani u be maroya kosɔbe.
understand. And they oper. sensitive very.
And they are very sensitive.

A-17

Having "things" Made

17.1 Dialog

Situation: Ken wants to get some things made. He is looking for the blacksmith in Daloa.

Ken	
Mory, mɔgɔ be se ka numuu sɔrɔ Daloa yã wa?	Mory, can one find a blacksmith here in Daloa?
Mory	
Kosɔbɛ kɛ. I be numuu yɔrɔ ñini-na mũna?	Of course, what are you asking about a smith for?
Ken	
N be a fɛ (ko) u be fɛ̃ dɔu ladɛ̃nɛ N ye.	I want them to make some things for me.
Mory	
togo	workshop
bugu	section
O ma gbɛlɛ, Numu togo čama be Dyula bugu la yã.	That is not difficult. There are many blacksmith's workshops here in the Dyula section.
Ken	
Dɔ be yã dafɛ?	Is one near here?
Mory	
taga tɔgɔ	the dẽsire to go
Taga lɔgɔ ka kɛ i la lõw mĩ na, i be a fɔ N ye drõ, N bena u yɔrɔ yira i la.	The day in which the desire to go is in you, just tell me. I will show their place to you.
Ken	
ka i yɛrɛ sɔrɔ	to be free (idiom, lit., to find yourself)
baraǰigi	quitting time (at work)
Ni i tũka se ka i yɛrɛ sɔrɔ sini, ã tũbe se ka taga baraǰigi kɔ.	If you could be free tomorrow, we can go after (your) work-time.
Mory	
O tɛ basi ye, N tɛ N yɛrɛ sɔrɔ mũ bolo?	That is all right, why couldn't I be free?

Ken

ǰō	mankind (lit., a slave of God)
kũko	business, personal concerns
J̌ō tɛ se ka kɛ Alla ye ka a lō i fɛ Mory, i kũko ka ča ka tīmɛ.	No one can be God to know with you, Mory. Your concerns are too many.

Mory

ka hãmi	to worry
ka malɔ	to accompany
E ka o hãmi bɔ i la sa, N bena taga i malɔ.	Don't just worry about that, I will go with you.

17.2 Notes

1. Review the phrases used for indicating time as listed in paragraph 5.2.

2. In V1. both sugu and sugu-ya are used. -ya usually functions as a noun formative. However, with sugu, -ya has no particular function.

Ken

J̌ō	mankind (lit., a slave of God)
kũko	business, personal concerns
J̌ō tɛ se ka kɛ Alla ye ka a lō i fɛ Mory, i kũko ka ča ka tĩmɛ.	No one can be God to know with you, Mory. Your concerns are too many.

Mory

ka hãmi	to worry
ka malɔ	to accompany
E ka o hãmi bɔ i la sa, N bena taga i malɔ.	Don't just worry about that, I will go with you.

17.2 Notes

1. Review the phrases used for indicating time as listed in paragraph 5.2.

2. In Vl. both sugu and sugu-ya are used. -ya usually functions as a noun formative. However, with sugu, -ya has no particular function.

17.3 Dialog Variations

V1. Situation: Ken has located a blacksmith. He wants him to make a long knife for him.

Ken	
Siaki-Kaba N be a fɛ i be muru dɔ ladẽne N ye.	Siaki-Kaba, I want you to make a knife for me.
Siaki-Kaba	
Muru sugu ɟuma?	What kind of knife?
Ken	
Muru ɟã.	A long knife.
Siaki-Kaba	
dɔ ni dɔ	one and the other (idiom)
Muru ɟã suguya ka ča: fã, muru ba ani boro fɛ muru gbãzã, si dɔ ni dɔ tɛ kelẽ ye.	There are many types of long knives: the sword, the machete, a simple hand knife, none of these are like the other.
Ken	
U bɛ dɔ be i fɛ yã wa?	Do you have a sample of them here?
Siaki-Kaba	
ka kɔ̃nɔ̃	to wait
bolo	with
ka yira	to show
Ũhũ, u bɛ suguya kelẽ-kelẽ be N bolo yã čɔ. N kɔ̃nɔ̃, N bena u yira i la sisã.	Yes, sure, one of every kind of them is here with me. Wait for me, I will show them to you now.
Ken	
O kɛ faasi.	Feel free, do that.
Siaki-Kaba	
ninugu	these
tɔkelẽni	this other one
fyereta	for sale
ikɔrɔni	right now
U flɛ ni ye. Ninugu fla mĩ-o-mĩ ka dia i ye i be se ka o sã sisã. Nga tɔkelẽni fyereta tɛ yã ikɔrɔni.	Look, these are they. Either one of these two, you can buy that now. But this other one isn't for sale here right now.

Ken

Nga ni o diara N ye i be se ka o suguya kelẽ kɛ N ye kɛ!	But if I like that one, you can make one for me, can't you?

Siaki-Kaba

ka lɔbɛ̃	to be ready, to get ready
Kosɔbe kɛ. Ni o dia ka kɛ i rɔ, segi sini lahãnzara fɛ i bena a lɔbɛ̃ni sɔrɔ.	Of course. If you like that one, come back tomorrow between 4 and 6:30, you will find it ready.

V2. Situation: Ken needs to get a mortar made for his cook. He is talking to a carpenter about making one.

Ken

korõw	mortar
ka bɔ	to make (out of something)
Moussa, Mory ka a fɔ N ye ko i be se ka korõw bɔ Nye. I be se ka kɛ ǰori la?	Moussa, Mory told me that you can make a mortar for me. For how much can you do it?

Moussa

fisa	better, best
Tiñɛ ka fisa, N tɛ se ka korõw bɔ sisã, foro bara warala N ma koǰugu.	Truth is better, I can't make a mortar now, I have too much work to do.

Ken

N ta tɛ o ñɔgɔnɔ korõw ba ko ye. N be a sãna N ka buei-čɛ-le ye.	As for mine, it is not a big mortar. I am buying it for my house boy.

Moussa

ka kɔrɔtɔ	to be in a hurry
pe	single, exact
Ni i ma kɔrɔtɔ, N be se ka kelẽ kɛ i ye, Nga N tɛ se ka a lõ kelẽ pe fɔ sisã.	If you aren't in a hurry, I can make one for you, but I can't say the exact day now.

Ken	
Ni i kɔni tũbe se ka a kɛ sani karo sa če o tũ bena dia N ye kosɔbe.	If in fact you could do it before the end of the month, that will please me very much.
Moussa	
karo	month
kura	new, next
N ka a mɛ̃. N bena N sekoya bɛ kɛ ka a bara sani karo kura tele ǰona čɛ.	I understand (it). I will do all I can to work on it by the first of next month.
Ken	
sõ	in the meanwhile
O bena dia N ye kosɔbe. I ni če sõ.	That will please me very much. Thank you in the meanwhile.

V3. Situation: Ken has seen a hand-woven drekeba. He is talking to a weaver about making one for him.

Ken	
ñuma	beautiful
N ka drekeba sugu ñuma dɔ ye Seydou ka na bi. O fani suguya diara N ye ka tĩmɛ.	Today I saw a beautiful kind of drekeba on Seydou. That kind of material pleases me very much.
Mamoumou	
Seydou fla ǰuma?	Which of the two Seydou's?
Ken	
dalba	hand-woven cloth (N)
ka dã	to weave
Seydou Bamba. Dalba drekeba dõw. N be a fɛ i ka a sugu dɔ dã N ye.	Seydou Bamba. It is a hand-woven drekeba. I want you to weave one of the type for me.

Mamoumou	
modeli	pattern, model
Otɛ basi ye. Ni N ka Seydou ye, N bena a le dreke kofɔ ka a modeli flɛ.	That is OK. When I see Seydou, I will ask him for the dreke spoken about in order to see its pattern.
Ken	
A sõgɔ̃ be se ka kɛ ǰori?	How much would its price be?
Mamoumou	
N tɛ se ka kɛ Alla ye ka o lõ fɔ N ka ye fɔlɔ.	I can't be God to know that before I see it.
Ken	
ka bã	to finish
lɔgɔkũ	week
I be se ka bã a la lɔgɔkũ fla kõnõ kɛ?	You can do it in two weeks, can't you?
Mamoumou	
ña-ña	in any way
O fana be bɔ a bara čogo le la. Nga ni a kɛra ña-ña a tɛ tĩmɛ lɔgɔ saba kã.	That also depends on the kind of work in it. But no matter what, it can't take more than three weeks.

17.5 Text

Dyula	ǰamana	la,	bolola-bara-kɛla	sugu	ka
Dyula	country	in	hand-in-work-doer	kind	oper.
In the Dyula region, there are many kinds of crafts-					

ča.	Siaki-u	wala	numu-u	be
many.	blacksmith-pl.	or	blacksmith-pl.	oper.
-men.	The siaki or numu do work			

nɛgɛ	bara	kɛ.	Olugu	be	daba,	muru-u	ani
metal/iron	work	do.	They	oper.	hoe	knife-pl.	and
on metal.			They make at least one of every				

nɛgɛ-lama	fɛ̃	bɛ	suguya	kelẽ-kelẽ
iron-made of/-en	thing (tool)	all	kind	at least one
kind of hoe, knife, and tool (thing made of iron).				

ladẽnɛ.	Yiri-siẽna	olugu	fana	be	yɛ̃.
make.	carpenters wood-rub-er	emph-pl.	also	oper.	there.
	(There) are also carpenters there.				

Olugu-le	be	bõda-u,	tabeli-u,	sigilã-u
They-emph.	oper.	house door-pl.	table-pl.	chair-pl.
They make doors, tables, chairs,				

ni	yiri-lama	fɛ̃	bɛ	kɛ.
and	wood made of/-en	thing	all	do/make.
and all wooden things.				

17.5 Cont.

Dani-kɛla-u	be	ǰese	layɛrɛma	ka	kɛ
weaving-doer-pl.	oper.	thread	transform/change	inf.	be
Weavers transform thread to become					

fani	ye.	J̌eli-u-le	ta	be	baro
clothes	--.	ǰeli-pl.-emph.	poss.	oper.	leather
clothing.		Leather work is the ǰeli's			

bara	ye.	Olugu-le	be	samara-u,	bɔrɔ-u,
work	--.	Those-emph.	oper.	shoe-pl.	sack-pl.
(job).		They make shoes, sacks,			

Čɛsirigboro-u,	kãnasɛbɛ-u,	gbaña-u	ni	muru-da
belt-pl.	necklace-pl.	whip-pl.	and	knife-sheath
belts, necklaces, whips, and all knife				

bɛ	ladẽne.	J̌eli-u	Čɛ-ma-u-le	be	gboro
all	make.	ǰeli-pl.	man-of-pl-emph.	oper.	leather
sheaths.		The men of the ǰeli do leather			

bara	kɛ.	U	muso-ma-u	be	bɔgɔ bara	kɛ.
work	do.	Them	woman-among-pl.	oper.	clay work	do.
work.		The women among them make pottery.				

U	be	daga	bɛ	suguya	kelẽ-kelẽ	lɔ,
They	oper.	jar	all	kinds	at least one	make,
They make at least one of all kinds of jars,						

17.5 Cont.

ka ta ɟi daga ma ka taga se
to start from water jar from to go to reach
from water jars to

tobiri daga bɛ suguya kelẽ-kelẽ ma. Tubabu
cooking jar/pot all kinds each to. European
at least one of all kinds of cooking pots. At the

lampa-u tũma na Dyula ɟamana-u la tũma mĩ
lamp-pl. oper. come Dyula country-pl. in time which
time in which the European lamp hadn't come to Dyula

na bã, ɟeli muso-u-le tũbe fitina dagani lɔ.
in yet ɟeli woman-pl. oper. lamp pot make.
country yet, the ɟeli women used to make the lamp pots.

Turu tũbe kɛ ò daga-ni-u-le kõnõ ka
oil oper. to be put that pot-dim.pl.-emph. in and
Oil used to be put in those little pots with (and)

ɟese bla u la mesi ye. Fɔlɔ-fɔlɔ, Dyula
thread oper. them in which as. formerly, Dyula
thread (was used) as a wick in them. Formerly, in Dyula

dugu-u la, dugu mɔgɔ bɛ-le tũbe bɛ̃
city-pl. in city people all-emph. oper. to get together
cities, all the city people used to get together

17.5 Cont.

ka nõgɔ̃ dɛmɛ bõ lɔ la. Nga sisã,
inf. each other help house build in. But now
to help each other in building a house. But now,

bõ lɔ fana kɛla mɔgɔ dɔ-u ta bara
house make also be-pst. person some-pl. poss. work
building houses also has become a particular person's

ye dãna. O mɔgɔ-u be bõ
-- particular/a part. those people-pl. oper. house
work. These people learn to

lɔ karã. Olugu tɔgɔ be mõzõ-u.
build learn. They name oper. maçon-pl.
build houses. They are called maçon (builder).

A-18

Social Activities

18.1 Dialog

Situation: Bill has heard about a dance on Saturday. He asks Bamory if a person has to have a special invitation to go.

Bill	
dõõ	dance
Bamory N ka a mɛ̄ ko u bena dõõ kɛ bi, tiñɛ dõw wa?	Bamory, I have heard that there will be a dance today, is it true?
Bamory	
Ōhō kɛ!	Yes, of course.
Bill	
U bena a kɛ mī?	Where will it be? (lit., Where will they do it?)
Bamory	
duguti	chief
Duguti ka so da la.	In front of the chief's house.
Bill	
Dõõ be kɛ sɔgɔma-le wa, wala wula fɛ?	(Will the) dance be in the morning or in the evening?
Bamory	
ka dabla	to abandon, leave
Ah! Bill, i yɛrɛ ka lõ mɔgɔu be bara kɛ sɔgɔma. U be se ka u ka bara dabla ka dõõ kɛ wa?	Ah! Bill, you know yourself that people work in the morning. Can they abandon their work to dance?
Bill	
N ko bi be ǰuma-le ye kɛ! Mɔgɔu be taga-la foro-la bi?	I think today is Friday, isn't it? Do people go to the farm today?
Bamory	
so-kõnɔ̃-nɔ-bara	shopping (town work)
Ū-ū, u tɛ taga foro-la, Nga u be u ka so kõnɔ̃ nɔ bara u kɛ ǰima-le ma.	Yes, they don't go to the farm; they do their town work on Friday.

Bill

dɔ̃ɔ̃	dance
ka kri	to call, invite
N be se ka taga dɔ̃ɔ̃ flɛ ni u ma N kri wa?	Can I go to watch the dance if I am not invited?

Bamory

faasi	freely
foisi	anything, nothing
Taga faasi ni o diara i ye. Mɔgɔ si tɛna i ñinika foisi la.	Go freely if you like. Nobody will ask you anything.

18.2 Notes

1. The months of the Muslim year are as follows (adapted from Molin, p. 141)

1. ǰomine - first month of the Muslim year
2. lõba makono - second
3. lõba - third
4. lasiri folo - fourth
5. lasiri čɛ mãčɛ - fifth
6. lasiri labã - sixth
7. raǰaba (Ar.) - seventh
8. sũkaro makono - month of waiting for Ramadan
9. sũkaro - Ramadan
10. serikaro - month of the (small) feast
11. seri-fla-furã-če - month between the two feasts
12. seriba karo - month of the great (large) feast

The years are lunar and always consist of 12 lunar months, alternately 30 and 29 days long, the first month having 30 days. Thus the year has 354 days.

See 18.5 for more information on the 9th, 10th and 12th months.

18.3 Dialog Variations

V1. Situation: Bill has been invited to a wedding. He is asking Moussa about weddings.

Bill	
ka sɛbɛ	to write
furu-siri	wedding
Moussa, Ali bra sɛbɛ če N ma. A ko a dɔgɔ muso Mamuna furu-siri-le be ramisa lõw.	Moussa, Ali has written me. He says that his younger sister Mamuna's wedding is taking place Thursday.
Moussa	
O furu-siri bena kɛ mĩ?	Where will this wedding take place?
Bill	
Daloa. Ali ka mɔgɔu siginĩ be Daloa-le.	In Daloa. Ali's family is settled in Daloa.
Moussa	
I be a fɛ ka taga lõw ǰuma?	When do you want to go?
Bill	
N ma a lõ fɔlɔ. E ko N kakã ka se yɛ̃ lõ ǰuma?	I don't know (it) yet. What day do you think I can arrive there?
Moussa	
I kakã ka dõw Daloa ramisa lõw kõni ñɛ̃.	You should arrive in Daloa before Thursday anyway.
Bill	
E ko N kakã ka mũne sama u ma? N kakã ka mũne kɛ yɛ̃?	What do you think I should send to them? What should I do there?
Moussa	
horõña	courtesy
naforo	wealth
tigiya	ownership
Fɛ̃-o-fɛ̃ sɔrɔ se ka kɛ i ye i be o sama i tɛričɛ dɔgɔmusoma. Horõña dõw, naforo tigiya xira ko tɛ.	Send your friend's sister whatever you can afford. It is a matter of friendship, not a matter of showing off wealth.

V2. Situation: Bill has been invited to an Independence Day party. He asks if Moussa will be going.

Bill	
sɛbɛ	card, letter
Moussa, ā ka bara-kũ-tigi bra Presidence invitation sɛbɛ kelẽ di N ma. I fana bena taga kɛ?	Moussa, our boss has given me an invitation to the president's (place). Will you go too?
Moussa	
numɔgɔčɛ	brother-in-law
N bena kelẽ kɔfɔ N numɔgɔčɛ fɛ bi. Ni a ka kelẽ di N ma, N bena taga.	I will ask my brother-in-law for one (invitation) today. If he gives me one, I will go.
Bill	
Mũne be kɛ President ka so independence lõwna? Mɔgɔu be dõõ kɛ wa?	What is done at the president's home on independence day? Do people dance?
Moussa	
ǰoso	heart
pɛ	just
I ka i ǰoso sumaya pɛ. Mĩ ka kɛ kɛra i bena o ye a-le lõ na.	(Just cool off your heart). Just be patient. On that day you will see what they do there.
Bill	
sõ	meantime (while waiting)
N bena a ye raba-lõw čɔ. Nga ite degi-la ka a ye, e tɛ se ka a fɔ N ye sõ?	I will see it on Wednesday for sure. But you are used to seeing it, can't you tell me in the meantime?
Moussa	
A damina be dumuni-le ye. Dumuni bɛ suguya kelẽ-kelẽ bena kɛ yɛ̃.	It starts with (by) eating. There will be all kinds of food there.
Bill	
Dumuni damā-ne bena kɛ yɛ̃ wa?	Will there only be eating there?
Moussa	
kẽnɛ bɔ	dawn
Aï, orkestri naani wala duru bena kɛ yɛ̃ ka fɔli kɛ a ña ma fɔ ka kẽnɛ bɔ.	No, four or five bands will be there to play as well as you can expect until dawn.

V3. Situation: Sekou's father has died. Bill wants to express his sympathy, and he is asking Daouda how he can do it.

Bill	
Daouda, i bra Sekou fačɛ sa ko mɛ̃?	Daouda, have you heard about the death of Sekou's father?
Daouda	
kasɔrɔ	before
Ũhũ, o fɔla N ye kunu sufɛ kasɔrɔ a ma bɔ dɔktrɔso yɛrɛ koñɔ̃ fɔlɔ.	Yes, that was told to me last evening before he left the hospital itself.
Bill	
I ka lõ ko Nne ni Sekou ka di kosɔbɛ. N be a fɛ ka a sãga foli kɛ. Nga N ma au ta sirau lõ. E ko N kakã ka mũne kɛ?	As you know, Sekou and I are very good friends. I want to express my sympathy to him. But I don't know your ways. What do you think I should do?
Daouda	
somɔgɔ	relative
se	power, ability, means
sãga	funeral, mourning
I be taga a yɛrɛ ni a ka somɔgɔu fɔ. Ni fɛ̃-fɛ̃ se ka kɛ i ye i be o di a ma ka a dɛmɛ sãga kũko-u la.	Go greet him and his relatives. If any means are with you, you give that to him to help him with the funeral expenses.
Bill	
Nga ni N tara foli la, N kakã ka mũne fɔ?	But when I go greeting (them), what should I say?
Daouda	
ka hinɛ	to pardon, forgive
I kakã ka a fɔ, au ni se ã be ni se, ka Alla hinɛ a la, ka a kɔ dia u la.	You should say, (idiom) I sympathize with you in your grief. May God forgive him (sins) and prosper his progeny.

18.5 Text

Lō-ba-lō-u čayara sisā āu ka
holiday-pl. increase in no.-pst. now our poss.
Today holidays have increased in number in

ɟamana la. Fɔlɔ misimiu ta lō-ba-lōu
country in. formerly Muslim poss. holiday-pl.
our country. Previously, the Moslem holidays were

dā-ne tūbe bramɔgɔlafa, sūkaro seri (seri
end-emph. oper. feast day Ramadan feast feast
limited to the feast day, Ramadan feast

dēni) ani lɛyā seri (seriba) ye. Olugu kɔ,
small and big prayer. Those beside
and big prayer day. Beside those,

tubabu tele la, āu fana tūbe Franzi fɛti-u
white man day (colonial period) in we also oper. French holiday-pl.
in the colonial period we also used to add the French

fara āu ta lōbau kā. Nga kabini āu ta
add our poss. holiday to. But since our poss.
holidays to ours. But since our

ɟamana kɛra a yɛrɛ ta ye, Août karo tele
country become its own on August month day
country became independent, the seventh of August

worōfla kɛra āu ta lō-ba bɛ rɔ berebereba
seven become our poss. holiday all among biggest
(has) become the biggest among all our holidays.

18.5 Cont.

ye.	Kodiwari	ka	mīu	be	nazara-sira
of.	Ivory Coast	people	who-pl.	oper.	Christianity

The people of Ivory Coast who are Christian

tagama	fana	ta	lō-ba-lōu	be	nazara
follow (walk)	also	poss.	holiday	oper.	Christian

also add the Christian holidays

lō-bau	ye	ka	fara	ǯamana	bɛ	ta	kā.
holiday	- -	-	add	national	all	ones of	to.

to all of the national ones.

Olugu	ta	feti	ba	kelē	tɔgɔ	be	Noël,
Those	poss.	holiday	big	one	name	oper.	Christmas

One of those big holidays is called Christmas,

a	kelē	wɛrɛ	tɔgɔ	be	Pâques.	O	fɛtiu
it	one	other	name	oper.	Easter.	These	holiday-pl.

another one is called Easter. After these

kɔ,	ǯamana	bɛ	be	ñōgɔ̄	bɛ̄	janvier	tele
after	country	all	oper.	each other	meet	January	day

holidays, all countries meet each other on the first of

ǯona	ni	May	karo	tele	ǯona	ma.
first (on)	and	May	month	day	first	on.

January and the first day of May.

18.5 Cont.

Janvier tele ǰona be nazara-sira ta sã yɛlɛma

January day first oper. Christian of year change.

January first is the change of the Christian year.

ye. May tele ǰona, o be ǰamanau bɛ

May day first that oper. country-pl. every, all

May first is the workers' holiday (labor day)

la barakɛlau ta lō-ba-lō ye.

in worker-pl. poss. holiday.

in every country.

Getting Language Information

19.1 Dialog

Situation: Anita is talking to Mamadou. She is asking about the languages that are spoken around Man.

Anita	
Mamadou kā ǰuma be fɔ Man yā?	Mamadou, what language is spoken here in Man?
Mamadou	
lamini	surrounding
Man dugu yɛrɛ kōnō, mɔgɔ čama be Dyula kā-ne fɔ, Nga dugu lamini nɔ, mɔgɔ bɛ be Yacouba kā-ne fɔ.	In the city of Man itself, many people speak Dyula, but in the surrounding area everyone speaks Yacouba.
Anita	
dama	only
O tuma Dyula kā ni Yacouba kā dama-le be fɔ Man ǰamana bɛ la wa?	Then only Dyula and Yacouba are spoken throughout all the Man region?
Mamadou	
ka tarā	to divide
A tɛ teN, ǰamana tarāni be kā saba-le čɛ: Yacouba kā, Wobe kā ani Tura kā.	It is not that. The region is divided between these languages: Yacouba, Wobe and Toura.
Anita	
Wobe kā be fɔ fā ǰuma fɛ?	In which direction is Wobe spoken?
Mamadou	
Wobe kā be fɔ tele bɔ rɔ Doekoue sira ni Seguela sira čɛ.	Wobe is spoken in the east, between the road to Duekoue and the road to Seguela.
Anita	
Turau dōw? Olugu be fā ǰuma fɛ?	What about the Toura's? Where are they?
Mamadou	
Turau ma ča. Tura ǰama be Seguela sira ni Tuba sira čɛ.	The Toura are not numerous. The Toura country is located between the road to Seguela and the one to Touba.

19.2 Notes

1. There are two types of comparative constructions in Dyula. These are illustrated as follows:

ka tĩmɛ

a. Mamadou ka ǰã ka tĩmɛ Daouda kã.
Mamadou is taller than Daouda.

b. Sisã sisɛ kadi N ye ka tĩmɛ misi sogo.
Now I like chicken more than beef.

ka (verb or adj.) tɔ ... ye

a. Nga kã ba mĩu be fɔ tɔ bɛ ye ... (from text)
But the big languages which are spoken more than all (others)...

b. Mobili mĩ be sã tɔ bɛ ye ...
The car which is purchased more than all (others)...

c. Namasa-le ka di N ye dumuni fẽ tɔ bɛ ye.
I like banana(s) more than any other food.

Note in these examples that ka tĩmɛ, which means literally 'to pass', is used to contrast two specific items. ka ... tɔ ... ye is used to contrast one item with a group of items in general.

2. Translation note. In Dyula there is no distinction between the words 'most', 'many' and 'much' which we have in English. Any one of these words may be used to translate čama. For example:

mɔgɔ čama	most people (or) many people
tũma čama	much of the time

19.3 Dialog Variations

V1. Situation: Don is asking Adama if he speaks Dyula. Don goes on to ask what languages Adama's parents speak.

Don Adama, i be Dyula kã fɔ wa?	Adama, do you speak Dyula?
Adama Eh! Don, N-ne yɛrɛ ma e ta ñinikali ni ñogɔ ye! Ni N tãtɛ Dyula kã fɔ e tũbe se ka kũma ni Nne ye tã?	Hey, Don, I have never heard a question like this one of yours. If I didn't speak Dyula, could you talk with me like this?
Don O sira tɛ! N be ñinikala teN kamasɔrɔ Dyula kã fɔla u ni Manika kã fɔla au ni Bambara kã fɔla bɛ be ñõgõ kã mɛ̃.	It is not that! I am asking such a question because the speakers of Dyula, Malinké and Bambara all understand each other's language.
Adama Tiñɛ be i fɛ o la. Nga Nne be Dyula kã-ne fɔ.	You are right about that. But I speak Dyula.
Don I fačɛ ni, i bamuso dõw olugu fana be Dyula kã-ne fɔ wa?	How about your father and your mother, do they also speak Dyula?
Adama Ã-ã, olugu be Fula kã-ne fɔ.	No, they speak Fula.
Don Otuma u bɔla mĩ ka na sigi yã?	Then where did they leave to come to settle here?
Adama U bɔla la Guinea.	They came from (left) Guinea.

V2. Situation: John is asking Daouda when he speaks Fula kã and when he speaks Dyula kã.

Don	
Daouda, mũne kosõ e tɛ Fula kã fɔ?	Daouda, why don't you speak the Fula language?
Daouda	
N be Fula kã fɔ kɛ, Nga N tɛ se ka a fɔ ni mɔgɔ bɛ ye.	I do speak Fula, but I can't speak it with everyone.
Don	
ka ñina	to forget
Nga ni tola Dyula kã fɔla tuma bɛ, i tɛna ñina Fula kã kɔ wa?	But if you keep on speaking Dyula all the time, won't you forget Fula completely?
Daouda	
N tɛ se ka ñina Fula kã kɔ te N, N be fɛ̃ mĩ fɔ lõ-lõ!	I can't forget Fula like that, the thing that I speak every day.
Don	
I dõw be a fɔ mĩ ni mɔgɔ si tɛ a mɛ̃ yã?	Then where do you speak it if people here don't understand it?
Daouda	
N be a fɔ so kõnõ kɛ. N be kuma N bamuso ni N fačɛ ye Fula kã-ne la tuma čama.	I speak it at home, of course. Most of the time I speak with my mother and father in Fula.
Don	
Mɔgɔ wɛrɛ tɛ Fula kã fɔ Abidǰan yã i fačɛ ni i bamuso kɔ?	Doesn't anyone else speak Fula here in Abidjan besides your mother and your father?
Daouda	
Mɔgɔ čama be Fula kã fɔ Adǰame, Nga u be a fɔ ñɔ̃gɔ̃-čɛ ni u gbãzã ka ñɔ̃gɔ̃ kũ bɛ̃.	There are many people who speak it in Adjamé, but they only speak it among themselves when they meet together.

V3. Situation: John has heard Paul and his wife speak a different language. He is asking Mamadou what this language is and where it is spoken.

John	
Mamadou, Paul ni a muso be kã ǰuma-le fɔ, Wobe kã wa?	Mamadou, what language do Paul and his wife speak, is it Wobé?
Mamadou	
Paul u tɛ Wobe ye. U be Bete-le ye.	Paul, they aren't Wobé. They are Beté.
John	
Otuma olugu ta kã tɔgɔ Bete kã wa?	Therefore, their language's name is Beté, isn't it?
Mamadou	
Čɔ.	Exactly.
John	
U fana be bɔ Man ǰama-la wa?	Are they from the Man region also?
Mamadou	
Õ-õ, Bete tɛ Man ǰamana la. Paul ni a muso be bɔ Daloa le.	No. Beté aren't in the Man region. Paul and his wife are from Daloa.
John	
Ãhã, Bete ǰamana-le be Daloa lamini ye (wa)?	Ah, is the Beté region around Daloa?
Mamadou	
Ũhũ, Bete ǰamana ba dɔ-le be Daloa ye. Nga Bete ǰamana dã tɛ yɛ̃ ye.	Yes, one of the big Beté sections is in Daloa. But Beté country is not only there.
John	
U dɔ be mĩ tugu?	Where are some others?
Mamadou	
Gagnoa, Divo, Sassandra, Issia ni Soubre. U bɛ be Bete dugu-le ye.	Gagnoa, Divo, Sassandra, Issia, and Soubre. All of them are Beté cities.

V4. Situation: John is asking Mamadou what he thinks the differences are between Mahouka kā and Dyula kā.

John	
Mamadou, i ka a fɔ N ye ko i be Mahouka kā fɔ fana, čɛ J̌uma-le be Dyula kā ni Mahouka kā čɛ?	Mamadou, you told me that you speak Mahow also, what are the differences between Mahow and Dyula?
Mamadou	
Ah John! Fɛ̃ čama be u bɔ ñɔgɔ ma, N tɛ se ka o bɛ ña fɔ i ye.	Oh, John, many things differentiate them from each other. I can't explain all these to you.
John	
N tɛ fɔ la ko i be o bɛ ñafɔ N ye, Nga i sabɛri ka dɔɔni fɔ N ye.	I am not asking you to explain all these to me, but please tell me some of them.
Mamadou	
Basitɛ. A damina be mī ye Mahouka-u be fɛ̃ čama wele tɔgɔ la. O tɔgɔu tɛ Dyula tɔgɔ ye.	All right. To start with, the Mahow call many things by names that are not Dyula names.
John	
O tɔgɔ-u J̌ate dɔu fɔ N ye.	Give me an example of those.
Mamadou	
I yɛrɛ ka namasa lõ Dyula kā na kɛ?	You know 'namasa' in Dyula, don't you?
John	
Kosɔbɛ.	Of course.
Mamadou	
Mahouka kā na namasa tɔgɔ-le be 'gɔgɔ'. Dreke u be o wele 'faken', J̌ima u be o wele 'weñuā'. O kɔ, ni fɛ̃ dɔ tɔgɔ kɛra Dyula kā ni Mahouka kā na tɔgɔ kelē ye o tɔgɔ fɔ čogo tɛ kɛ kelē ye a-le kā fla la.	In Mahow 'namasa' is called 'gɔgɔ'. The 'dreke' they call that 'faken', Friday, they call that 'weñuā'. Besides that, if something has the same name in both Dyula and Mahow, the pronunciation is different in the two languages.
John	
Čogo di teN?	How is that?

Mamadou

I torɔ ma lɔ, Mahoukau be à fɔ:	Listen, the Mahow say:
maro ma ko mah	for maro - mah
sira ma ko sia	sira - sia
tɛgɛlã ma ko tɔlã	tɛgɛlã - tɔlã
lɔgɔ ma ko lɔ	lɔgɔ - lɔ
kunu ma ko kuŋo	kunu - kuŋo
fani ma ko faani	fani - faani
kɛrɛ ma ko kɛ	kɛrɛ - kɛ
woso ma ko wuese	woso - wuese
muso ma ko moso.	muso - moso

19.5 Text

Kodiwari	bɔni	be	J̌ama
Ivory Coast	to be different from-pst part	oper.	country

Ivory Coast is different from many countries

čama ma	kã	ko	sira	fɛ.	J̌ama	dɔu
many	language	matter	way	with.	country	some-pl.

in the matters of language. In some countries

la,	mɔgɔ	bɛ	be	kã	kelẽ	fɔ.	Nga
in	person	all	oper.	language	one	speak.	But

everyone speaks one language. But the

Kodiwari	ta	tɛ	teN.	Kã
Ivory Coast	poss.	oper.	like that.	language

situation of Ivory Coast is not like that. The languages

mīu	be	fɔ	Kodiwari	be	bi-wɔrɔ	bɔ.
which-pl.	oper.	speak	Ivory Coast	oper.	sixty	to come to.

which are spoken in Ivory Coast come to sixty.

Nga	kã	ba	mīu	be	fɔ	tɔ
But	language	big	which-pl.	oper.	speak	to be more than

But the big languages spoken more than

bɛ	ye:	olugu-le	be	Dyula	kã,	Baoulé
all	--	those-emph.	oper.	Dyula	language	Baoulé

all others, those are: Dyula, Baoulé,

19.5 Cont.

kã,	Agni	kã,	Bete	kã,	Senoufo	kã,
language	Agni	language	Beté	language	Senoufow	language
Agni, Beté, Senoufo,						

Wobe-Guere	kã,	Gouro	kã,	Abe	kã,
Wobe-Guere	language	Gouro	language	Abe	language
Wobé-Gueré, Gouro, Abé,					

Yacouba	kã,	Adjoukrou	kã,	ani	Tagbana
Yacouba	language	Adjoukrow	language	and	Tagbana
Yacouba, Adjoukrow, and Tagbana.					

kã	ye.	O	kãu	dɔu	fɔbaga	ka
language	--.	That	language-pl.	some-pl.	speaker	
		Some of those languages (have) more speak-				

ča	dɔu	ye.	Nga	mɔgɔ	kõni	be	se
	some-pl.	--.	But	person	in fact	oper.	can
ers than some (others).			But a person in fact can				

ka	u	bɛ	fɔbaga	kelẽ-kelẽ	sɔrɔ	ǰamana
inf.	them	all	speaker	at least one	find	country
find at least one of all of them in all the big cities						

duguba	bɛ	la.	Nga	Dyula	kã-ne	fɔbaga
big city	all	in.	But	Dyula	language-emph.	speaker
of the country.			But speakers of Dyula are			

19.5 Cont.

ka	ča	tɔ		bɛ	ye,	kamasɔrɔ	dugu	ba
oper.	many	more ...	than	all	--	because	city	big

many more than all (others), because in every big city

bɛ	la	yɛlɛmali	čama	be	kɛ	o-le	la.
all	in	trading	much	oper.	do	that (Dyula)	in.

much trading is done in that (language).

Mɔgɔ-mɔgɔ	kõni	tɛ	Frenzi	kã	mɛ,
person-person	in fact	oper.	French	language	understand

In fact, anyone (who) doesn't understand French,

otigi	kakã	ka	Dyula	kã-ne	fɔ	ni
that one	oper.	inf.	Dyula	language-emph.	speak	if

that one must speak Dyula if

a	be	a	fɛ	ka	kuma	ni	Baoulé
he	oper.	it	want	inf.	speak/talk	ni ... ye with	Baoulé

he wants to speak with the speakers of Baoulé,

kã,	Bete	kã,	Senoufo	kã	wala	Agni
language,	Beté	language	Senoufo	language	or	Agni

Beté, Senoufo or Agni.

kã	fɔbagau	ye.
language	speaker-pl.	--.

Language Learning On Your Own

20.1 Dialog

Situation: Don is talking to Vakaba about being his teacher. He wants Vakaba to help him learn more of the Dyula language.

Don	
ka sõ	to accept
ka karã	to teach, to learn
Vakaba I bena sõ ka N karã Dyula kã na?	Vakaba, will you (accept to) teach me the Dyula language?
Vakaba	
sugu	kind, type
Eh Don! Ni ye mũ ñinika-li sugu ye?	Hey, Don! What kind of question is this?
Don	
kũma	speech (parole)
ɉugu	bad, wrong
Ah a be di, N bra kũma ɉugu dɔ fɔ wa?	Oh, what's the matter, have I said something wrong?
Vakaba	
ka kõnɔnɔbã	to surprise (cf. V2.)
O tɛ! Nga i ka ñinika-li ko ni be se ka i karã Dyula kã na, o-le be kõnɔnɔbã-na.	It's not that. But you asking if I would teach you Dyula, that is surprising to me.
Don	
Di? Mũ kosõ?	How so? Why?
Vakaba	
o kɔ	furthermore (lit., after that)
ka fara ... kã	to add ... to
lõni	knowledge
A damina (be) mi ye, i be Dyula kã mɛ̃ kosɔbɛ ani I be a fɔ. O kɔ, ni i be a fɛ ka dɔ fara i ka lõni kã, o fɔ N ye drõ.	To begin with, you understand Dyula very well and you speak it. Furthermore, if you want to improve your language knowledge, just tell me. (lit., What its beginning is, is ...)

Don

fɔlɔ	before, first
Nga N kakã ka i ñinika fɔlɔ ni i be sõ wala i tɛ sõ.	But I must ask you first if you accept or (if) you don't accept.

Vakaba

mũ kosõ	because of what
tõnɔ̃ be kɛ	benefit, use of
ñɔ̃gɔ̃	each other
Nga i-le fana! N tɛ sõ mũ kosõ. Ã ka-tɛriya tõnɔ̃ be kɛ mũ ye ni ã tɛ se ka ñɔ̃gɔ̃ dɛmɛ?	But you also (are impossible)! Why shouldn't I? What would be the benefit of our friendship if we can't help each other?

Don

I ni če Vakaba. O diara N ye kosɔbe.	Thank you, Vakaba. I am very pleased.

20.2 Notes

1. There are several conjunctions or conjunctive phrases in Dyula that are used with sentences. These may be used to introduce a sentence or connect two clauses within a sentence. The following are a few examples:

Nga	but	o kosõ	because of that
ni	if, when	o tuma	then (lit., that time)
ani, ni	and		
kamasɔrɔ	because	o kɔ	furthermore (lit., after that)
o be kɔ	in spite of that		
		o ña ma	thus, therefore (lit., in that way)
		o na ta bɛ	moreover

2. In addition to the regular pronouns (N, i, a, ã, au, u) of Dyula, there is an additional form in the third person singular. This form is atigi. It is a dependent form used in answering questions and in statements where the antecedent is ambiguous or indefinite. For example:

Mɔgɔ dɔ tagara.	Someone left.
A tagara tũma ǰuma?	When did he go?
Atigi tagara bi.	He left today.

3. Among the many verbal affixes in Dyula are the prefixes la- and rɔ-. It is very difficult to generalize about their specific function except to say that they do change the meaning of the basic verb. Note the following examples:

ka tẽmɛ 'to pass'
A tẽmɛ-na ya bi. He passed by here today.

ka la-tẽmɛ 'to make (something) pass'
Kɔgɔ la-tẽmɛ N ma. Pass me the salt.

ka rɔ-tẽmɛ 'to pass through, to traverse'
Karã kisɛ ka yiri rɔ-tẽmɛ. The arrow passed through the tree.

ka sigi 'to sit'
I sigi yã. Sit here!

ka la-sigi 'to set, to hinder (someone)'
Dẽ la-sigi yã. Make the child sit here.

ka rɔ-sigi 'to build up, to strengthen'
Sãzara rɔ-sigi. Strengthen (tie up) the roof.

Some other verbs which can be compounded with la- and rɔ- are: ka tɛgɛ 'to cut, to cross', ka la-tɛgɛ 'to take (something) across (e.g., a river)', ka rɔ-tɛgɛ 'to cut across, to cut up (e.g., meat)', ka sumaya 'to cool off', ka la-sumaya 'to make (something) cool off', ka rɔ-sumaya 'to make (something) slow down'.

4. Nouns and noun phrases are frequently compounded. Note the following examples:

Abstract Noun	Descriptive Noun	State or Condition
lõni kolõ knowledge/wisdom	kolõ bɛli ignoramus	kolõ bɛliya ignorance
kuma speech	kuma bɛli a mute	kuma bɛliya muteness
kwoli a washing	kwo bɛli unwashable, someone who doesn't wash	kwo bɛliya dirtiness

20.3 Variations

V1. Situation: Vakaba is Don's teacher. Don is asking about a specific question, "How do you greet a friend when you have forgotten his name?"

Don	
lõbaga	acquaintance
ka bɛ̃ ... ni	to meet ... (with), to come across
a-tigi	him
Vakaba, ni i bɛ̃-na ni i lõbaga ye, ni i tɛ a tɔgɔ lõ, i be a-tigi ñinika dĩ?	Vakaba, if you meet your acquaintance, if you don't know his name, how do you ask him?
Vakaba	
I be a-tigi ñinika ko a tɔgɔ di.	You ask him what his name (is).
Don	
kakɔrɔ	previously, before
Nga ni i tɛ afɛ ka a yira a tigi la ko i tɛ a lõ i be a kɛ di ka ñinika yo i ka lõ kakɔrɔ?	But if you don't want to show him that you don't remember him, how do you ask him as if you knew him before ?
Vakaba	
I be a fɔ ko: I hakɛto N ye, Nga i tɔgɔ bɔra N kõnɔ?	You say, Excuse me, but your name has escaped from me (my mind).
Don	
ka rɔ-sumaya	to make it slow
tugu	again
Ũh! Afɔ tugu ka rɔ-sumaya.	What (was that)? Say it again slowly.
Vakaba	
I hakɛto N ye, Nga i tɔgɔ bɔra N kõnɔ.	Excuse me, but your name has escaped from me.
Don	
mɔgɔkɔrɔba	old people, retired people
ka mabõña	to respect, to treat with respect
Ni atigi ka kɛ mɔgɔkɔrɔba ye dõw, i be a fɔ di ka a mabõña?	How about when the person be older, how do you say it to mark respect for the person?

Vakaba

tɔgɔ	title
baba	father (as a title)
čɛmɔgɔba	great elder
I be a mabõña tɔgɔ-le fɔ drõ. Ni čɛ dõw, i be a fɔ baba, čɛmɔgɔba, kɔrɔ wala N tɛri. Ni a kɛ-ra muso ye i be se ka fɔ N ma, kɔrɔ muso, N tɛri wala sũguru.	You just use (say) his respectful title. If he is a man, you say father, great elder, or my friend. If it is a woman, you can say my mother, elder sister, my friend, or young girl.

V2. Situation: Don has heard Vakaba use a new word, kõnɔnɔbã. Don asks what the word means.

Don

ɟona sisã	a moment ago (idiom)
kɔrɔ	meaning
Vakaba, i ka a fɔ ɟona sisã ko N be i kõnɔnɔbã. Kõnɔnɔbã kɔrɔ (be) mũ ye?	Vakaba, you said a moment ago that I kõnɔnɔbã you. What does kõnɔnɔbã mean?

Vakaba

koña dɔ	some thing, some business
ka timɛ ... kã	to go ... beyond
miri	mind
dã	limit
Ni koña dɔ timɛna e miri dã kã, ni i tɛ se ka kɔrɔ lõ, i be a fɔ ko a be i konɔnɔbã.	If something goes beyond your comprehension, if you can't understand it at all, you say that it kõnɔnɔbã you.

Don

koo-ko	anything
O tuma ni koo-ko timɛna mɔgɔ miri dã kã, ã be se ka a fɔ kó kõnɔnɔbã-ko ?	Then anything that goes beyond one's span of understanding is kõnɔnɔbã ko (astonishing thing)?

Vakaba	
kurã-kũ	the reason to teach
ka kɔgɔ	to become mature, sophisticated
nɔ	in
Čɔ. E yɛrɛ karã-kũ tɛ. I kɔgɔ-la Dyula kã nɔ sisã koǰugu.	Exactly. There is no reason to teach you. You have become too mature in Dyula by now.
Don	
Ni i tɛ a fɛ ka a fɔ ko kõnɔnɔbã, i be a fɔ di?	If you don't want to say kõnɔnɔbã, how do you say it?
Vakaba	
kõnɔnɔmuru	bewildering fact or thing
I be se ka a fɔ ko kõnɔnɔmuru.	You can say kõnɔnɔmuru.
Don	
O tũma kõnɔnɔbã ko ni kõnɔnɔmuru ko bɛ korɔ kelẽ?	Then kõnɔnɔbã and kõnɔnɔmuru mean the same thing?
Vakaba	
Haati.	Yes.

V3. Situation: Don is beginning to form his own sentences. Vakaba corrects him on one of his sentences.

Don	
ka bɔ i kõnɔ	to forget (lit., go out of you)
Vakaba ni i ñinana mɔgɔ dɔ tɔgɔ kɔ, i be se ka fɔ ko a tigi tɔgɔ bɔra i kõnɔ kɛ?	Vakaba, if you forget about someone's name, can you say that his name has (lit.) gone out of you?

Vakaba	
Õhõ.	Yes.
Don	
Nga ni i ñinina a tigi yɛrɛ kɔ, i be se ka a fɔ ko a tigi bɔra i kõnɔ wa?	But if you don't remember the person himself, can you say that he 'has gone out of' you?
Vakaba	
čogo	way
Ai, o fɔ čogo ma ñi. Ni i ka o fɔ, mɔgɔu be yɛrɛ ko i ma.	No, the way of saying that is no good. If you say that, people will laugh at you.
Don	
N dõw be o fɔ di?	How do I say that then?
Vakaba	
tugu	any longer
ɟateya	idea, appearance
ka fri ... ma	to not remember, recall
Ni tɛ mɔgɔ lõ tugu, i be a fɔ ko a tigi ɟateya tɛ i ña na tugu, wala i be afo ko frila a ma.	If you don't recognize a person, you can say that the memory/idea of him isn't in your sight any longer, or you can say that you don't recall him.
Don	
ka ɟate	to recall
Ni a kɛra fɛ̃ dɔ ye dõw N be se ka fɔ ko o fɛ̃ ɟate ya tɛ ñãna tugu kɛ?	Now if it is a thing, you can say that you don't recall it, can't you?
Vakaba	
Ũhũ, I be se ka a fɔ ko fɛ̃ ɟate tɛ i ñana tugu wala a fɛ̃ ko bɔra i kõnɔ.	Yes, you can say that you don't remember the thing or you have forgotten about it.

20.5 Text

Kā	čama	be	fɔ	Konowari.
language	many	oper.	speak	Ivory Coast.

Many languages are spoken in Ivory Coast.

J̌amana	dɔ-u	lɛ	mɔgɔ-u	bɛ	be	kā
country	some-pl.	in	person-pl.	all	oper.	language

In some countries everyone speaks one

kelẽ-ne	fɔ.	O	ña	ma	u	bɛ	be
one-emph.	speak.	that	way	in	they	all	oper.

language. Therefore they all

ñɔ̃gɔ̃	kũma	kā	mɛ̃.	Nga	ni
each other	speech	language	understand.	But	if

understand each other. But when a

ǰamana	kā	čaya-ra	ka	Konowari
country	languages	become many/ grow in number -pst.	inf.	Ivory Coast

country's languages become as many as (those of)

ta	bɔ,	a	be	kɛ	tɔrɔya
poss.	reach, equal	it	oper.	become, be	trouble/problem

Ivory Coast, it becomes the cause of

čama	sababu	ye.	A	be	ǰama
much	cause/reason		it	oper.	country

much trouble. It troubles

20.5 Cont.

kutigi-u yɛrɛ tɔrɔ kamasɔrɔ u tɛ
leader-pl. reflexive to trouble because they oper.
the country's leaders because they

se ka kũma ʒama bɛ ye kelẽ ye. U
can inf. speak country all once at. They
cannot speak to all the country at once. They

fana tɛ se ka ʒamana mɔgɔ bɛ konɔnɔ lɔ̃
also oper. can inf. country person all thought know
also cannot know the thinking of all the people of the

kelẽ ye. O kosɔ̃ ʒamana bɛ kɛ
once at. that because of country all make
country at once. For this reason the whole country is

ma di kelẽ ye kamasɔrɔ mɔgɔ-u bɛ̃ ma
neg. easy one in because person-pl. agree on oper.
not easy(ly) one because the people do not easily agree on

di kã kelẽ ma ni u tɛ ñɔ̃gɔ̃
easy idea one on if they oper. each other
one idea if they do not understand

kũma-kã mɛ̃.
speech (parole) understand.
each other's speech.

20.5 Cont.

Kã	kelẽ	fɔ	beliya	tɔrɔya
language	one/same	speak	to not do neg.	problem

The problem of not speaking one language

dã	tɛ	politiki	sira	ye.	A	be
end/limit	neg.	political	way/matter	with.	it	oper.

does not end with political matters. It

yɛrɛmali-kɛla-u	fana	tɔrɔ	kamasɔrɔ
trade/exchange-doer of-pl.	also	to trouble	because

also bothers traders because

ni	u	ma	yɔrɔ	mĩ	mɔgɔ-u	kã
if	they	oper.	region	who	person-pl.	language

when they don't understand the people's language of a

mɛ,	u	tɛ	se	ka	fyereli	wala	sãni
understand	they	oper.	can	inf.	sell	or	buy

region, they cannot find selling or buying

bɛrɛ	sɔrɔ.	O	kosõ	Dyula-ya-kɛla	mĩ
real good	find.	that	because of	trader	who

very good. For this reason a trader who

sigi	ka	kɛ	Bouaké	lamini	nɔ̃,
establish/settle		be		region/surrounding	in

is settled in the Bouake region,

20.5 Cont.

otigi	tɛ	se	ka	taga	Gagnoa	fã	fɛ
he/that one	neg.	can	inf.	go		direction	in

that one cannot go in the direction of Gagnoa

ka	a	yɛrɛ	laña	ye	ikɔrɔ	komi
inf.	he	reflex.	to do well		immediately	like/as

and do well immediately in the way which

a	tũbe	Bouaké	ña	mĩ	ma.
he	was		way	which	in

he was (doing) in Bouaké.

Appendix I

The following includes section .5 for each of the A-lessons. These sections contain a summary of the questions or cues used in the dialogs of each lesson which require a response. These sections should be used by the student for review, and may be used by the teacher for directing free conversation or testing.

1.5 Question/Cue Review

1. I ka kεnε?
2. I muso ka kεnε?
3. I ta dõw?

2.5 Question/Cue Review

1. Hεrε sila, Mamery?
2. I dẽu dõw?
3. Tɔrɔ tε i la, Abou?
4. Ile dõw?
5. I be a fo N ye.

3.5 Question/Cue Review

1. Sita, i ka Adama lõ?
2. Sita, i ka Adama ye?
3. Sita, Adama flε.
4. Sita, Adama ni ye.

4.5 Question/Cue Review

1. Seydou, hεrε tεlena?
2. O mɔgɔ be ǰõ ye?
3. I tũbe a lõ kε?
4. A tũ siginĩ be mĩ?
5. A tũbe mũne barakεla ye?
6. J̌õne be ni ye yã fε?

5.5 Question/Cue Review

1. Ousmane, Siaka be so bi ?
2. (Nga,) i ma a tagayɔrɔ lō wa? (or)
   (Nga,) i ka a kagayɔrɔ lō kɛ?
3. O yɔrɔ be mī (or) Touba be mī?
4. I be Fanta yɔrɔ lō wa?
5. A ka sira J̌uma ta?

6.5 Question/Cue Review

1. A be di?
2. Mũne ka i la na yã bi sɔgɔma?
3. Muko be a bara yẽ bi?
4. I makoya be mũne la?
5. Awa, I ta gba be di?
6. A be a fɛ ko a kɛɛ dɛmɛ mũ na.

7.5 Question/Cue Review

1. Lō J̌umale (be) yă lɔgɔ ye?
2. Ōhɔ̄, lɔgɔfyɛ be mīsa?
3. I tɛ saberi ka taga N blasira lɔgɔfyɛ la?
4. Lɔgɔ be lō J̌uma?
5. Ā be se ka dɔ sɔrɔ yĕ wa?
6. J̌ima lōne be lɔgɔ ye wa?
7. I be se ka taga ni N ye wa?
8. U be olugu fyere yĕ wa?

4D 10/20/67

Dyula Phrase Sheet #1

I ǰo	Please
Barka	Thank you (used when you are given something)
I ni če	Thank you (used when something is done for you)
Barka Ala ye	You are welcome (lit., Thanks [is] to God) (used as answer to Barka)
ɔ̃hɔ̃	Yes (used in answer to I ni če)

Kuma dɔni dɔni	Speak more slowly (lit., little by little) (dɔni= diminutive of dɔgɔ 'small')
A fɔ dɔni dɔni	Say it slowly.
A la sumaya	Slow it down.
I ǰo ka fɔ tugu	Please repeat that.

Q. I sɛgɛ-la?	Are you tired?
A. N sɛgɛ-la.	I am tired.

	Question	Answer
awake	I kunũ-na	N kunũ-na
rested	I fonɛ̃-na	N fonɛ̃-na
recovered	I kɛnɛya-la	N kɛnɛya-la

Q. kɔ̃gɔ be i na?	Are you hungry? (lit., Is hunger in you?)
A. kɔ̃gɔ be N na.	I am hungry.

	Question	Answer
sleepy	Sunɔgɔ be i na?	Sunɔgɔ be N na.
sick (cold)	Mula be i na?	Mula be N na.
sick (illness)	Bana be i na?	Bana be N na.

Q. Kuu ka di i ye?	Do you like yams?
A. Kuu ka di N ye.	I like yams. (lit., Yams are pleasing to me.)

L/D 10/27/67

Dyula Phrase Sheet #2

ɛ̄-ɛ̄ ~ ā-ā [ǣ-ǣ]	yes
ɔ̄hɔ̄	no

mū - what

ǰō - who

mī - where

Mū-ne (be) ni ye ?	What is this?
Jō-ne (be) ni ye ?	Who is this ?
yɔrɔ ǰuma-le (be) ni ye ?	Where is this place ? (lit., which place is this?)
ni (yɔrɔ) be mī ?	Where is this place ?
o (yɔrɔ) be mī ?	Where is that place ?
A be mī ?	Where is it ?

čogo ǰuma	how (lit., which way)
tuma ǰuma	when (lit., which time)
A be nī kɛ čogo ǰuma ?	How does he do it ?
A be nī kɛ tuma ǰuma ?	When does he do it ?

Days of the week, can be used with Ā be ________.

Korokrɔ-lɔ̄	Sunday	Ramisa-lɔ̄	Thursday
Tɛnē-lɔ̄	Monday	Juma-lɔ̄	Friday
Tarata-lɔ̄	Tuesday	Sibiri-lɔ̄	Saturday
Raba-lɔ̄	Wednesday		

L/D 11/10/67

Dyula Phrase Sheet #3

Male Names

Mamery
Abou
Ousmane
Siaka
Sidi
Moussa
Sinali
Adama
Daouda
Mamadou
Sekou
Seni
Mory
Bemba
Amara
Lancine
Youssouf
Souleymane
Yacouba
Saliou
Moulaye
Fatoma
Fāma
Drissa

Female Names

Sita
Fanta
Alimata
Massandie
Dieneba
Awa
Karidia
Sali
Bintou
Fatou
Ami
Namisata
Mariam
Oumou
Nasere
Mana
Matenin
Korotomou
Binta
Fatouma
Aminata

L/D 11/17/67

Dyula Phrase Sheet #4

Question-Answer, Q-A Sequences

Q.	Lō Juma-le (be) lɔgɔ ye?	When (what day) is market day?
A.	Ramisa-lō-ne be lɔgɔ ye.	Thursday is market day.
Q.	Lɔgɔfyɛ be mī yā?	Where is the market here?
	Sugufyɛ be mī yā?	Where is the market here?
A.	Lɔgɔfyɛ be so čɛmāčɛ la.	The market is at the center of town.
	Lɔgɔfyɛ be sirafarā na.	The market is at the crossroads.
	Lɔgɔfyɛ be sirakū na.	The market is at the fork in the road.
Q.	N be se ka ku sā mī?	Where can I buy yam there?
	Ku be sā mī?	Where is yam sold there?
A.	Ku be sā Aminata ta yɔrɔ la.	Yam is sold at Aminata's place.
Q.	I be mū-ne fɛ bi?	What would you like (want) today?
C.	Ku dɔ di N ma.	Give me some yam.
	N be a fe ka ku dɔ sā.	I would like to buy some yam.
Q.	I be J̌ori-le fɛ?	How many do you want?
	I be ku J̌ori-le fɛ?	How many yams do you want?
	I be J̌ori ta-le fɛ?	How many do you want for how much?
A.	N be ku fila fɛ.	I want two yams.
	N mako be ku fila la.	I need two yams.

Dyula Phrase Sheet #4
(cont.)

ǰateu	numbers
kelẽ	one
fila (fla)	two
saba	three
naani	four
duru	five
wɔrɔ	six
worõfla	seven
sɛgi (sɛ̃i)	eight
kɔnɔ̃tõ	nine
tã	ten

lõu	days (of the week)
Korokrɔ-lõ	Sunday
Tɛnẽ-lõ	Monday
Trata-lõ	Tuesday
Raba-lõ	Wednesday
Ramisa-lõ	Thursday
Juma-lõ	Friday
Sibri-lõ	Saturday

domini feu foods

na feu	vegetables
ku	yam
barãgu	cassava
ǰaba	onion
ǰaba kenɛ	fresh onion
tamati	tomato
namasa ǰa	plantain
šu	cabbage (Fr.)

yiri deu	fruit
namasa	banana
magãǰe [mãnãǰe]	papaya
lemuruba	orange
lemurukumu	lemon
mãdranĩ	tangerine (Fr.)

jɛkɛ	fish
jɛkɛ kene	fresh fish
jɛkɛ warã	dried fish (dried in the sun)
jɛkɛ wusu	dried fish (dried by fire)

sogo	meat
sisɛ	chicken
misi sogo	beef

Dyula Phrase Sheet #5

Variation exercises for selected sentences from A-5

1. Siaka be so bi?	Is Siaka at home today?
—— — dugu kɔ̃nɔ ——?	in town
Baba bara ——?	at Baba's place
Baba ta yɔrɔ —?	— ——— ———
sugufyɛ la ——?	at the market
bara la ————?	at work

Note: Please note the written difference between the following sentences:

Siaka be bara la bi?	at work
Siaka be barala bi?	working

There is very little, if any, difference in the way these sentences are pronounced.

2. A tagara Diabo kunu.	He went to Diabo yesterday.
bi	today
lɔgɔ tɛmɛni	last week
sã tɛmɛni	last year
salõ	——— ———
kunusini	day before yesterday
sɔgɔma	in the morning
bi sɔgɔma	this morning
kunu wula fɛ	last evening
telebe tũma	at sunset
telebɔ tũma	at sunrise
fitri	twilight
wulaha	dawn

To say, 'He went to Diabo ____ days ago', the following construction is used:

A tagani Diabo tele sabale ni ye.	5 days ago

Do not attempt a literal translation of this construction.

Dyula Phrase Sheet #6

fani	pieces of clothing, clothes
dreke	- a general name for anything put on over the head, like a tunic
kamasɔrɔ	- the name for a girl's dreke
ɟara/misɔrɔ	- women's head tie
siginã	- material wrapped around the waist worn by women
barka	- short trousers
kurusi	- fitted long trousers
muguba	- large unfitted trousers
bilã	- underwear for men or women
čakoto	- underwear for men or women
tɔgɔɟa	- a fitted floor-length tunic with long sleeves
pipaw	- a fitted floor-length tunic with long sleeves
drekeba	- a large floor-length unfitted tunic
kɔrɔbla	- shirt worn under a dreke.
fugula	- general word for a hat
bãfla	- skull cap type of hat

colors

fĩ	black	fĩma	black/blacker
gbɛ	white	gbɛma	white/whiter
wulẽ	red	wulẽma	red/more red
bulã	blue	bulãma	blue/more blue

For more specific times of day the following Moslem prayer times are used:

A tagara Diabo faǰari fε.	around 4 A.M.
waluha fε.	——— 8 A.M.
sεrfāna fε.	——— 1 P.M.
lahāzara fε.	——— 4 P.M.
fitri fε.	——— 7 P.M.
sahafo fε.	——— 8 P.M.

All of the above indicate time in the past. Two examples of time indications in the future are:

A bena taga Diabo sinikēnε.	day after tomorrow
lɔgɔ mī be nana.	next week

Dyula
Intermediate
Lesson One

Dozočɛ, Bama-dē-u Fali-korɔ-ba ni Korɔ Sani

Bi ko tɛ ko-ñuma-lō-beli-ya ye.

Kabini dunuñā dilā dō ko-ñumā-lō-beli-ya

damina-la. Bama kɔrɔ-ba kelɛ̄ ne

tū-be dē čamā tū-be o le fɛ.

Lō o lō a tū-be a-fo a dē-u ye,

"Au ma kā ka au yoro-ǰā-ña kɔ čɛmāčɛ la

hali ni kɔ fa-la ña o ña.

Au ka-na taga tu kōnō." Ŋga ni ko ma

kɛ demɛ̄sē-u la u tɛ ko lō.

Bɛ ka a lō, ko ni ko ma kɛ mɔgɔ la

a tɛ ko ǰugu ni ko berɛ farāfasi lō.

Mɔgɔ-ni-fī ni sogo bɛ ka kā

o sira fɛ. O kosõ sãɟi bẽ-na
mĩkɛ fɔ ka kɔ fa bama-dẽ-u ñina-na
u bamuso kumakã kɔ. U bo-la kɔ
kõnõ ka taga tu ñãfɛ. U to-la ye
furrur fɔ ka sãɟi ɟa, o tũ-tɛ
se ka tagama tu ñãfɛ dugukoro ɟarã kã.
Dumuni fana tũ-tɛ u fɛ yɛ̃. U ye tele
fla bẽ o ña mã kõgɔ ni ɟi-mi-lɔgɔ la.
Tele saba ñõgɔ lõ dozo-čɛ kelẽ tĩmɛ-tɔ
o fã fɛ ka u ye.
Bama-dẽ-u ka a dali "Dozo-čɛ, ã be
i dali-la ni i be se ã ta ka taga
ã bla kɔ-da la ã be-na i sara.

Fɛ̄ o fɛ̄ ka di i ye ā bena o di i ma.

Ni i be sēni fɛ wala ni i be wari fɛ,

ā bena o di i mā. I sabɛri ka a kɛ

alla kosō." Dozo-čɛ sō-nu, a ka u

siri ka u la a kū nā:

A se-ni kɔ-da la a tū-be afɛ

ka u ǰigui. Nga bama-dē-u ko

"Eh Dozo-čɛ, mū koso i tɛ i baraǰi

dafa? I ka ā ta kabini tu kōnō

ka nā ni ā ye fɔ yā. Taga ā bla kɔ

čɛma o ka fisa ā mā. Ni i t tū-be

se ka ā bla kɔ čɛma, ā tū

bena dɔ fara i sara kā." Dozo-čɛ

ka u ta fururu fɔ kɔ čɛma. A ka u ǰigui, ka u foni. Bama-dẽ-u ka a mina ikɔrɔ. U ka a lamini. U be la kɔrɔ-mã ko, "Dozo-čɛ, i ni če kosɔ-be I bra herɛ kɛ ã ye. I bra ã ta fururu fɔ yã. Ã̄ tũ ka-kã ka i sara, Nga ã tele saba-nã ne ye bi, ã ma dumuni si sorɔ ka dumu. O kosõ ã tɛ se ka i to i be taga. Ã̄ bena i dumu. I hakɛ to ã ye. Nga ã tɛ se ka a kɛ ñã wɛrɛ mã." Dozo-čɛ kõnõ-nɔ bã̄-na. Seko wɛrɛ tũ-tɛ a ye ka bɔ bama-dẽ-u bolo. O tumã sofali kɔrɔ-ba dә na-nã

ǰi-mi kɔda la. A ka čɛ ye mīkɛ

bama-dẽ-u bolo a ka u ñinīka,

"A kɛra di?" Čɛ tũ-be miri-la ko

sofali kɔrɔ-ba tũ-be na a dɛmɛ.

A dow na kuma bɛ ñafɛ ka

a fɔ sa. A bã-ni sofari kɔrɔ-ba

ko, "Bama-dẽ-u, ni kõgɔ be au la,

au ka-na a to ka taga. Au kakã ka a dumu

kamasɔrɔ mɔgɔ-ni-fī-u ma ñi. Au ye Nne flɛ

Au ma N̠' fari-kro bɛ ye ǰori fiẽ ye wa?

Bu fosi tɛ N̠' fari la tugu.

O bɛ ye mɔgɔ ni fī-u kɛ-nõ.

Fɔlɔ, fɔlɔ N' tū-ga bō, fāga tū-be N'tū-be tele bā bara la. Mogo-ni-fī-u tū-be sigi N'kɔ la u ni u doni bɛ. U tū-be ko bɛ suguya la N' kā. O-le kosō N'kɔrɔ-la ni čokoya la. Sisā N-kɔrɔ-ya kosō u ka N labla. U tɛ dumuni fosi di-la N' ma. Mɔgɔ-ni-fī-u ma ñi. U bɛ be ko-ñuma-lō-beli."

A bā-ni kɔ o fɔ-la sofali kɔrɔ-ba taga-ra. A ye dozo-čɛ to bama-dē-u bolo. Bama-dē-u tū-be ñini ka čɛ dumu tūma mī nā čɔ kɔrɔ sani se-ra kɔ-da la. A kule-la,

"Eh! kaba ko ye N'mã! Mũ-ne ka čɛ
ni ye a-lugu bolo yã?" Bama-dẽ-u
lo-ra. U dõw-na kuma ñafɛ
ka afɔ. A kɛ-ra ña mĩ ma u ye a-fɔ
teN, tiñɛ la. U bã-na mĩkɛ kɔrɔ sani
ye čɛ ñinika. Dozo-čɛ fana dõw-nã a
ñãfɛ ka afɔ. Kɔrɔ sani tũ-be afɛ ka a
bɔsi bama-dẽ-u bolo. O kosõ a ko,
"Hũ! mogo-lu, N'ka au bɛ ñinika. N tũ-be
miri-la ko au be-na tiñɛ fo N ye.
Nga au ka wiya-le fɔ N ye ni ye."
Bama-dẽ-u ni dozo-čɛ u be kule-ra
sani kã. "Mũne kosõ tiñɛ tɛ?

Hali ni i le sani kere bɔ-ra fɔ ka sãkoro minã ãu bɛ be se ka faniñã fɔ i-le ñɛ̃ sirãñã kosõ wa?"

Kɔrɔ sani ko, "Õhõ dozo-čɛ i-le faniñã fɔ-la, ni i be se ka ni-nũ bɛ ta i kũ nã, i ka u doni ñã mĩma čɔ, i be u siri o ña ma N' be na a flɛ."

Bama-dẽ-u tũ-ma kɔrɔ sani ta plã lõ. O kosõ u ka u yɛrɛ to čɛ bolo. Čɛ ka u siri yo a tũ-ka kɛ čogoya mĩ fɔlɔ-fɔlɔ kasɔrɔ ka u ta. Tuma mĩ čɛ bã-na kɔrɔ sani ko, "Ni i be se ka u ñũ u sigi i kũ ka-flɛ." Dozo-čɛ

ka bama-dẽ-u ta sa. Sani ka afɔ
a ye, "Basi tɛ sisã i ka u sɔrɔ yɔrɔ
mĩ ã taga u bla ye ni i u
ta-fãga be i la." Dozo-čɛ fana ma a
sɔsɔ. A bla-la a nɛfɛ ni
bama-dẽ-u ye a kũ na fuřř-fɔ a tũ-ka
u ta yɔrɔ mĩ. U se-ni ye kɔrɔ sani
ko, "Ãhã, sisã dozo-čɛ ni i tɛ naloma ye, i ka-kã
ka u to yã ka taga ni i-yɛrɛ ye.
Nga ni i be a-fɛ u be i dumu, o tuma,
u-ta ka taga u bla kɔ la tugu. N'tũ-be
afɛ ka i dɛmɛ o le kosõ N'ka ni bɛ
kɛ. Ni i tũ-ma u ta ka taga ni u

ye kɔ la, u tũ-tɛ se ka miri ko u be i dumu. Sisã Nne be na taga." Okɔ kɔrɔ sani ta-ra a-ta fã, dozo-čɛ fana ta-ra a-ta fã werɛ. Dozo-čɛ se-ni ñẽfɛ dɔni a lɔ-ra. A ko, "Laǰi-la-ha, N'tũ ñina-na. Na sogo fosi tɛ so konõ. Ni N'ma sani ni faga ãu bena si kõgo la bi." Dozo-čɛ tagama-ra ǰona ǰona ka taga kɔrɔ sani kõnɔ a-ka so sira-la. Kɔrɔ sani tīmɛ-tɔ se-ni a kɛrɛ-fɛ čɛ ka a faga. Kabini o lõ ko-ñuma-lõ-beria damina-la dunuña na. Sisã ni i ka koñuma kɛ mogɔ mī ye o tigi-le be i sara ni ǰugu-ma ye.

Ka o sɔrɔ yɔrɔ-mĩ, ka o bla ye.

Dyula
Intermediate
Lesson Two

kɔrɔ sani ka-masačɛ-dɛ̄-muso ta - ña - mi - mã

O wagati la sogo-u tũbe kuma-na yo

mɔgɔ-u. Masačɛ kelē tũbe o wagati ɟamanã

kelē tigiya la. Dē-muso kelē pe tũbe

o le bolo. Dē-muso ni boñã-na

ka kɛ sũguru ñamaba ye. Masačɛ

tũtɛ a fɛ ka a dē-muso di čɛ si ma.

ɟamana kãbele-u bɛ tũbe sũguru ni

nɔfɛ. Mogo-u tũbe bɔ-la

ɟamana wɛrɛ-u la ka na a kofɔ furu-la.

O tumana la fona, sogo-u tũbe se

ka mɔgɔ-u furu. Lõ kelē, masačɛ ka a fɔ ko

a tɛna ɛ dẽ-muso di mɔgɔ si ma a fɔ

mĩ tigi ka so čɛmãčɛ la sira-ɟu-ba

sɔgɔ ka lɔ-tĩmɛ ni karãkisɛ kelẽ ye.

J̌eli-u ka tãmã gbisi ka ɟamana mɔgɔ bɛ

la-lõ-ko-ya a kibaro la. Hali ɟamana sogo-u

bɛ ka o-le kibaro lamẽ.

U be ka u yɛrɛ labẽ ka lõ ba ni kõnɔ.

Kɔrɔ sani fana tũ-be-afɛ ka-masačɛ dẽ-muso

furu. A tũka lõ fana ko mɔgɔ si

tɛna se ka sira-ɟu-ba čɛ-la-tĩmɛ

ni karã kisɛ ña kelẽ ye. A ka a lõ

fana ko ni fãga ma ko mi ña kiya

be se ka o ña. O kosõ, a wiri la

ka taga Ngɔrɔni dari. A ko,

"Ngɔrɔni, i-le-yɛrɛ ka a lõ ko Nne teri

wɛrɛ tɛ se ka i-le bɔ. Nne yɛrɛ fana

ka o lõ o-le kosõ N-bena

i dari. I ye ñã N ma,

ka N dɛmɛ. M be a fɛ i be sira-ǰuba sɔgɔ

N ñɛ a čɛmãčɛ la sani ka lõ ba se. Su-o-su

i be se ka dɔ sẽ a la furrfɔ ka sɔgɔ

peu. Ni i bã na fɛ̆-o-fɛ̆

ka di i yɛ N be na a di i ma."

Ngɔrɔni ka bara dabɔ o lõw kelẽ bɛ.

A bã-ni kɔ, sani ka dĩga datugu

ni tarã tarã ba furo-ye. Mɔgɔ si ma kɛ

o-koña karama sani ni Ngɔrɔni čɛ.

Masačɛ tũka lõw mi sigi o lõw se-la.

J̌amana mɔgɔ-u ni a sogo-u bɛ ka ñɔgɔ

kũ bẽ sira-ǰuuba-kɔrɔ. Mogo-u bɛ ka tĩmɛ

kelẽ-kelẽ. Lonã mi u bɔ-la ǰamana

wɛrɛ la (o-lugu) ka bo-ni damina fɔlɔ.

O lugu bɛ kãña-na kelẽ-kelẽ.

O lugu kɔ sa masačɛ yɛrɛ ta ǰamana kãbele-u

tĩmɛ-na kelẽ-kelẽ ñɔgɔ-kɔ. O lugu

fana bɛ kãña-na. U bɛ ta karãkisɛ-u tũbe

danã yiri fara la. Masačɛ ka ǰamana mɔgɔ-u bɛ

kãña-na tumã mĩ sa, sogo-u ka a damina.

Sama ka a flɛ fɔlɔ. A ka yiri sũ ma fururr

ka karā-ǰuru sāmā ni a fāga bɛ ye, ka karākisɛ
bla. Karākisɛ taga-tɔ ka fle fyɛ
Nga a fana dā-na yiri fara-la. J̌amana bɛ
bori-la kataga a nō flɛ. Bɛ tūbe
a ǰate-la ko a timɛ-na yiri-la
kasɔrɔ a tūma se a čema yɛrɛ.
Sama kɔ ǰara na-nā. O fana kaña-na.
Sigi, wara ani mɛri bɛ timɛ-na.
Sani-ta-tuma na-na se sa. A wiri-la
ka J̌amana bɛ fo. A ka masačɛ fo.
A ka a dē-muso suguru fo. O lōw na
a tūka fani ñuma dɔ dōw,
ka samara ñuma ni fugula ñuma fana

dõw. A lɔ-ni ka karã ta, J̌amana bɛ

ka tɛgɛ fɔ. Ñāgboya kosõ, sama, J̌ara ni

suruku-u tũbe yɛrɛla a ma.

U tũbe a fɔ-la ko, he, ã-nugu bɛ kaña-na

yɔrɔ mī nã sani be se ka mune ñã ye?

Sani ka a yɛrɛ labɛ, ka a kũbiri sigi,

ka dīga suma fururr ka karãkisɛ bla.

Karãkisɛ telē-na dīga da la

ka tarãdarãba-furo bɔ dīga da la, ka taga gbagbã

wiri yiri kofɛ. J̌amana bɛ bori-la ka yɔrɔ flɛ.

Sisi tũbe bɔ-la karãkisɛ (tīmɛ)

nõ na. J̌amana ka tɛgɛ fɔ tugu sani ye.

Sani ta-ra sa kɛ a kũbiri sigi tugu, a ka masačɛ fo ka a dẽ-muso fo. Masačɛ wiri-la

a ka sani fo ani ka a tãdo.

A ka dẽ-muso boro minã ǰamana bɛ ñana

ka a di sani ma. Kɔrɔ sani ka sũguru

ñumaba ni sɔrɔ a kiya kosõ.

Ã kakã ka a lõ ko fãga ma komi ña

kiya le be se ka o labɛ̃.

Dyula
Intermediate
Lesson One

Dozočɛ, Bama-dẽ-u Fali-kɔrɔ-ba ni Kɔrɔ Sani
Hunter, crocodile-child-pl., donkey-old-est and sir rabbit
The hunter, the young crocodiles, the old donkey and Sir Rabbit

Bi ko tɛ ko-ñuma-lõ-beli-ya ye.
today thing neg. thing all-good-know-opposite of-ness ptcl.
Ingratitude isn't just a thing of today.

Kabini dunuñã dilã dõ ko-ñumã-lõ-beli-ya
from, since world creation day ingratitude, ungratefulness
Ingratitude began the day the world was

damina-la. Bama kɔrɔ-ba kelẽ ne
begin-pst. crocodile old-very one emph. (it, there)
created. There was a very old crocodile

tũ-be dẽ čamã tũ-be o le fɛ.
imperf-aux. child many imperf-aux that emph. with.
that/which had many children.

Lõ o lõ a tũ-be a-fo a dẽ-u ye,
day that day it imperf-aux. it-tell her child to
Every day she would tell her children,

"Au ma kã ka au yoro-ǰã-ña kɔ čɛmãčɛ la,
You—neg. - must to your - go far-from river middle from
"You must not go far from the middle of the river

hali ni ko fa-la ña o ña.
even if/when river overflow-pst part. anyway, anyhow.
even when the river is overflowed in any way.

Au ka-na taga tu kõnõ." Nga ni ko ma
You don't-fut. go forest inside. But if thing neg.
You must not go inside the forest." But children

kɛ demɛ̃sẽ-u la u tɛ ko lõ.
make happen children-pl. to they neg. experience.
can't understand a thing until it has happened.

Bɛ ka a lõ, ko ni ko ma kɛ mɔgɔ la
everyone to it-know that if thing neg. happen human to
Everybody knows that if nothing happens to a person,

a tɛ ko ǰugu ni ko berɛ farãfasi lõ.
he neg. bad-thing/evil and good-thing difference know.
he doesn't know the difference between good and bad.

Mɔgɔ-ni-fĩ ni sogo bɛ ka kã
(lit., black people mankind) and animal all equal
Mankind and animals are all equal

o sira fɛ. O kosõ sãǰi bẽ-na
that way about. that because of rain fall-pst.
because of this. That is why when the rain fell

mĩkɛ fɔ ka kɔ fa bama-dẽ-u ñina-na
when until to river full crocodile-young-pl. forget-pst.
until the river overflowed, the young crocodiles forgot

u bamuso kumakã kɔ. U bo-la kɔ
their mother speech about. they leave, go out-pst. river
about their mother's advice. They left the river

kõnõ ka taga tu ñãfɛ. U to-la ye
inside to go forest throughout. they stay-pst. there
to wander throughout the forest. They stayed there

furrur fɔ ka sãǰi ǰa, o tũ-tɛ
until, as far as to to rainwater dry up, that imperf-neg.
until the rains dryed up, so that they

se ka tagama tu ñãfɛ dugukoro ǰarã kã.
can to walk forest throughout ground dried up on.
couldn't walk through the forest on dry ground.

Dumuni fana tũ-tɛ u fɛ yɛ̃. U ye tele
food also imperf-neg. - they - with there. they-past-days
Furthermore, there was no food for them there. There they

fla bẽ o ña mã kõgɔ ni ǰi-mi-lɔgɔ la.
two to spend that way in hunger and thirst in.
spent two days in that condition, hungry and thirsty.

Tele saba ñõgɔ lõ dozo-čɛ kelē tĩmɛ-tɔ
day three ordinal marker day hunter a pass-pres. part.
The third day a hunter passing by

o fā fɛ ka u ye.
that way, side, place by, over past them see.
that way saw them.

Bama-dē-u ka a dali "Dozo-čɛ, ā be
crocodile-child-pl. pst. him beg/ask Mr. Hunter, we aux.
The young crocodiles pleaded with him: "Mr. Hunter, we

i dali-la ni i be se ā ta ka taga
you beg-pr. part. if you aux can us take to go
beg of you, if you could take us

ā bla kɔ-da la ā be-na i sara.
us leave river-bank on we aux-come you pay.
to the edge of the river bank, we will pay you (for it).

Fɛ̃ o fɛ̃ ka di i ye ā bena o di i ma.
everything condit. like you-to we-aux-fut. it give-you-to.
Anything you like, we will give it to you.

Ni i be sēni fɛ wala ni i be wari fɛ,
if you aux. gold like or if you aux. money like/prefer
If it is gold you like or if you prefer money,

ã bena o di i mã. I sabεri ka a kε
we aux-come it give you to. you please to it do
we will give (either) to you. Please do this in

alla kosõ." Dozo-čε sõ-na, a ka u
God because of. hunter accept-past he put them
God's name." The hunter accepted, he put them

siri ka u la a kũ nã.
tie together, attach to them put his head on.
together to put them on his head.

A se-ni kɔ-da la a tũ-be afε
he arrive-pst. part. river bank at/on he imperf-aux. want
(When) he arrived at the river bank, he wanted

ka u ǰigui. Nga bama-dẽ-u ko
to them get down. but crocodile-child-pl. said
them to get down. But the young crocodiles said,

"Eh Dozo-čε, mũ koso i tε i baraǰi
excl. hunter, what because of you-neg. your blessing
"Ah, Mr. Hunter, why don't you finish your good deed?

dafa? I ka ã ta kabini tu kõnõ
complete you-past-us-take from/since forest inside
You brought us from the heart of the forest

ka nā ni ā ye fɔ yā. Taga ā bla kɔ
to - come with-us- till here. take us put river
up to here. Do take us to the center

čɛma o ka fisa ā mā. Ni i tũ-be
center that be better us-to/for. if - you imperf-aux.
of the river, that is better for us. If you

se ka ā bla kɔ čɛma, ā tũ
can cond. to us leave/put river center, we imperf-aux.
could leave us in the center of the river, we will

bena dɔ fara i sara kā." Dozo-čɛ
go/come more add your salary on. hunter
add more onto your salary." (So) the hunter

ka u ta fururu fɔ kɔ čɛma.
past them-took as far/till as river center.
took them as far as the center of the river.

A ka u ǯigui, ka u foni.
he past-them put down, past them detach.
He put them down and let them go.

Bama-dẽ-u ka a mina ikɔrɔ.
crocodile-child-pl. pst. him capture/trap immediately.
The young crocodiles trapped him immediately.

U ka a lamini. U be la kɔrɔ-mã ko,
they-pst-him surround. they-all-among older-superlative said,
They surrounded him. The oldest among them said,

"Dozo-čɛ, i ni če kosɔ-be I bra
hunter, you and work very much. you-have past
"Hunter, thank you very much for your work. You have

herɛ kɛ ã ye. I bra ã ta fururu fɔ
peace/favor make us to/for. you-pst-us-take as far as
done us a favor. You brought us this far.

yã. Ã tũ ka-kã ka i sara, Nga ã tele
here. we-imperf-oblig. to you pay, but we day
We ought to pay you, but this is the

saba-nã ne ye bi, ã ma dumuni si sorɔ ka dumu.
three-rd emph. is today, we-neg.-food any find to eat.
third day in which we haven't eaten anything.

O kosõ ã tɛ se ka i to i be taga.
that because of we-neg.-can to-you-let you-aux.-go.
Therefore we can't let you go.

Ã bena i dumu. I hakɛ to ã ye.
we-pr. aux-come you-eat. you-sin leave/forgo us-to/for.
We are going to eat you. Please forgive us.

Nga ā tɛ se ka a kɛ ñā wɛrɛ mā."
but we neg. can to it do way another in/by.
But we have no alternative."

Dozo-čɛ kōnō-nɔ bā-na. Seko wɛrɛ
hunter inside-in finish-pst. power other
The hunter was at the end of his rope. He couldn't use

tū-tɛ a ye ka bɔ bama-dē-u
imperf-neg. him-to to get out of/escape crocodile-child-pl.
any other means to escape from the hands of the young crocodiles.

bolo. O tumā sofali kɔrɔ-ba dɔ na-nā
hand. that time donkey old-very a(n) come-pst.
Then an old donkey came

ɟi-mi kɔda la. A ka čɛ ye mīkɛ
water-drink river bank at. he/it-pst-man see when
to drink at the river bank. When he saw the man

bama-dē-u bolo a ka u ñinīka,
crocodile-child-pl. hand he/it pst. them ask
in the crocodiles' hands, he asked them:

"A kɛra di?" Čɛ tū-be miri-la ko
it happened how man imperf-aux. think-pr. part that
"How did this happen?" The man was thinking that

sofali kɔrɔ-ba tũ-be na a dɛmɛ.
donkey old-very/emph. imperf-aux. come him help.
the old donkey would come to help him.

A dow na kuma bɛ ñafɛ ka
he-start/enter-pst speech/discussion all throughout to
Then he (the man) started to speak to

a fɔ sa. A bã-ni sofari kɔrɔ-ba
tell/explain then. he finish-pst. part. donkey old-very
explain everything. After finishing, the old donkey

ko, "Bama-dẽ-u, ni kõgɔ be au la,
said, crocodile-child-pl., if hunger aux. you in,
said, "Young crocodiles, if you are hungry,

au ka-na a to ka taga. Au kakã ka a dumu
you neg-fut. him let to go. you-oblig. to him eat
don't let him go. You should eat him

kamasɔrɔ mɔgɔ-ni-fĩ-u ma ñi. Au ye Nne flɛ
(human-black-pl.)
because mankind bad/naughty. you-pres.-me- look at.
because the human race is evil/wicked. Look at me.

Au ma N' fari-kro bɛ ye ɟori fiẽ ye wa?
you neg. my body/skin all see sore scar is quest. mkr.
Don't you see sores all over my body?

Bu fosi tɛ N' fari la tugu.
flesh any neg. my - body in any more/again.
There isn't any flesh left on my bones/body any more.

O bɛ ye mɔgɔ ni fĩ-u kɛ-nõ.
that all is mankind make/trace/work/fault.
That is all mankind's doing.

Fɔlɔ, fɔlɔ N' tũ-ga bõ, fãga tũ-be
formerly, formerly I imperf-be fat strength imperf-aux.
Formerly, before, I was fat and I was strong.

N'tũ-be tele bã bara la. Mogo-ni-fĩ-u
I-imperf.-was day spend work in. mankind
I was [able] to spend [all] day working. [But] mankind

tũ-be sigi N'kɔ la u ɲi u dɛni bɛ.
imperf-was climb/sit my-back-on they-with their-baggage-all.
climbed on my back with all their luggage.

U tũ-be ko bɛ suguya la N' kã. O-le
they-imperf-aux. thing-all kind make me-to. that-emph.
They made me [endure] all kinds of [things] pain. That

kosõ N'kɔrɔ-la ni čokoya la.
because of I-get old-pst this way/manner in.
is why I got old in this way.

Sisã N'-kɔrɔ-ya koso u ka N labla.
now my-old-ness because of they-pst-me-drop.
Now they forget me because of my old age.

U tɛ dumuni fosi di-la N' ma. Mɔgɔ-ni-fī-u
they neg. food any give me-to. human race
They don't give me food any more. The human race is

ma ñi. U bɛ be ko-ñuma-lõ-beli."
naughty/bad. they-all-are ungrateful.
evil/no good. They are all ungrateful."

A bã-ni kɔ o fɔ-la sofali
it-finish-pst part. after that tell/say-pr. part donkey
After he finished saying this, the old

kɔrɔ-ba taga-ra. A ye dozo-čɛ to
old-very go-pst. he pst. hunter leave
donkey left. He (the donkey) left the hunter in the

bama-dẽ-u bolo. Bama-dẽ-u tũ-be
crocodile-child-pl. hand. crocodile-child-pl. imperf-aux
hands of the young crocodiles. They were

ñini ka čɛ dumu tũma mī nã čɔ
ready to man eat time/period/moment which-in just
ready to eat the man when in just that moment

kɔrɔ sani se-ra kɔ-da la. A kule-la,
old rabbit arrive-pst river-bank at. he cry-pst.
Sir Rabbit arrived at the river bank. He cried,

"Eh! kaba ko ye N'mã! Mũ-ne ka Čɛ
excl. amazing thing is my mother what-emph. pst. man
"Oh, my goodness! Why (do I) see this man

ni ye a-lugu bolo yã?" Bama-dẽ-u
this see you-emph. hand here crocodile-child-pl.
in your hands here?" The young crocodiles

lo-ra. U dõw-na kuma ñafɛ
stop-pst. they enter-pst. speech/discussion through
stopped. They started to explain [it] completely.

ka afɔ. A kɛ-ra ña mĩ ma u ye a-fɔ
to-tell. it happen-pst. manner which-in they pst. it-tell
Thus they told the way in which it really

teN, tiñɛ la. U bã-na mĩkɛ kɔrɔ sani
thus, truth in. they finish-pst when old rabbit
happened. When they finished, Sir Rabbit

ye Čɛ ñinika. Dozo-Čɛ fana dõw-nã a
pst aux. man ask. hunter also enter-pst. it
asked the man. The hunter also started to tell [it]

ñāfɛ ka afɔ. Kɔrɔ sani tũ-be afɛ ka a
through to tell. old rabbit imperf-aux. want to-him
completely. Sir Rabbit wanted to save him from the

bɔsi bama-dẽ-u bolo. O kosõ a ko,
save crocodile-child-pl. hand. that because of he said,
hands of the young crocodiles. Therefore, he said,

"Hũ ! mogo-lu, N'ka au bɛ ñinika. N tũ-be
excl. person-pl. I pst. - you all-ask. I-imperf-aux.
"Hey, people. I have questioned all of you. I had

miri-la ko au be-na tiñɛ fo N ye.
think-pr. part. that you - fut. truth tell me-to.
thought (expected) that you would tell me the truth.

Nga au ka wiya-le fɔ N ye ni ye."
but you pst. lie-emph. tell me-to this-ptcl.
But you lied in telling me this (But this you told me is a lie)."

Bama-dẽ-u ni dozo-čɛ u be kule-ra
crocodile-child-pl. and hunter them all protest-pst.
The young crocodiles and the hunter all protested

sani kā. "Mũne kosõ tiñɛ tɛ?
rabbit-on/upon. what because of truth neg.
to the rabbit. "Why is it not true?

Hali ni i le sani kere bɔ-ra fɔ ka sãkoro
even if you-emph. rabbit horn grow-pst. until sky
Even if your horns, Rabbit, grew to the sky,

minã ãu bɛ be se ka faniñã fɔ
reach/keep/get we all aux. can to untruth (lie) tell
could all of us be afraid to tell a lie

i-le ñɛ̃ sirãñã kosõ wa?"
you in front of fear-noun formative because of quest mrkr.
in front of you?"

Kɔrɔ sani ko, "Õhõ dozo-čɛ i-le faniñã
brother rabbit said, oh, yes hunter you-emph. lie
Brother Rabbit said, "Oh, yes, you lying hunter,

fɔ-la, ni i be se ka ni-nũ
tell-the one who/-er, if you aux. can to this-pl. these
if you can carry all of these

bɛ ta i kũ nã, i ka u doni ñã mĩma
all-take your head on, you-pst.-them-carry manner what
on your head, take them in exactly the same way,

čɔ, i be u siri o ña ma N' be na ɛ flɛ."
exactly, you-aux. them attach that-way in I fut. it-see.
put them on in that way [and] I will see."

Bama-dẽ-u tũ-ma kɔrɔ sani ta plã lõ.
crocodile-child-pl. imperf-neg. old rabbit of/poss-plan know.
The young crocodiles didn't know the old rabbit's plan.

O kosõ u ka u yɛrɛ to čɛ bolo.
that so/because of they-pst.-they-refl. let man hand.
So they let the man take over.

Čɛ ka u siri yo a tũ-ka kɛ čogoya
he-pst.-them-attach as/like he imperf-pst. make manner
Then he put them as he liked in the same way

mī fɔlɔ-fɔlɔ kasɔrɔ ka u ta. Tuma
first-first
which earlier/formerly before to them carry. moment
as earlier to carry them. When

mī čɛ bã-na kɔrɔ sani ko, "Ni i be se
which man finish-pst. old rabbit said, if-you-pres.-can
the man finished, Sir Rabbit said, "Try to load them

ka u ñũ u sigi i kũ ka-flɛ." Dozo-čɛ
to them load them-set your-head to-see. hunter
on your head if you are able." So the hunter

ka bama-dẽ-u ta sa. Sani ka afɔ
pst. crocodile-young-pl. take so. rabbit pst. tell
took the young crocodiles. [Then] the rabbit told

a ye, "Basi tɛ sisā i ka u sɔrɔ yɔrɔ
bad thing neg.
him to all right now you-pst-them-take place
him, "All right, now you take them back

mĩ ā taga u bla ye ni i u
where/which we-go them-leave there if you them
where you found them and leave them there if you

ta-fāga be i la." Dozo-čɛ fana ma a
take-strength aux. you-in. hunter also neg. it
have the strength in you." The hunter also didn't

sɔsɔ. A bla-la a nɛ̃fɛ ni
contradict. he-put-pst. him before with
contradict him. He walked before him with

bama-dē-u ye a kū na fuřř-fɔ a tū-ka
crocodile-child-pl-with his head on up-to he-imperf-pst-
the young crocodiles on his head up to the place where

u ta yɔrɔ mĩ. U se-ni ye kɔrɔ sani
them-take place-where. they arrive-pst. there old rabbit
he had found them. After arriving there, old Sir Rabbit

ko, "Āhā, sisā dozo-čɛ ni i tɛ naloma ye, i ka-kā
said excl. now hunter if you-neg.-foolish are you-ought
said, "Ah, now, Mr. Hunter, if you aren't foolish, you should

ka u to yā ka taga ni i-yɛrɛ ye.
to them drop/leave here to go with you-refl. prep.
leave them here and leave yourself.

Nga ni i be a-fɛ u be i dumu, o tuma,
but if you-pres.-it-want them-pres.-you-eat that case
But if you want them eating you, in that case,

u-ta ka taga u bla kɔ la tugu. N'tũ-be
them-take to go them-put river in again. I imperf-aux.
take them and go put them in the river again. I was

afɛ ka i dɛmɛ o le kosõ N'ka ni bɛ
want to you help that-emph. because of I-pst. this all
wanting to help you; that's why I did all these things.

kɛ. Ni i tũ-ma u ta ka taga ni u
do. if you-imperf-neg. them take to go with them
If you didn't go and take them

ye kɔ la, u tũ-tɛ se ka miri ko u
with river in they-imperf-neg-can to think that they-
in the river, they couldn't think about

be i dumu. Sisã Nne be na taga." Okɔ kɔrɔ
pres.-you-eat. now I - pos-fut-go. afterward old
eating you. Now I will go." Afterwards Sir

sani ta-ra a-ta fã, dozo-čɛ fana ta-ra
3rd
rabbit go-pst. per poss. way hunter also go-pst.
Rabbit went on his way, the hunter also went on

a-ta fã werɛ. Dozo-čɛ se-ni ñẽfɛ
3rd
per poss.- way - else/another. hunter arrive-pst. ahead
his way. The hunter arrived a little

dɔni a lɔ-ra. A ko, "Laǰi-la-ha,
little he stop-pst. he said my-goodness
ahead (of the rabbit), he stopped. He said, "My goodness,

N'tũ ñina-na. Ŋa sogo fosi tɛ so konõ.
I imperf-forget-pst. soup meat any neg. home-inside/at.
I forgot. I haven't any meat for soup at home.

Ni N'ma sani ni faga ãu be na si kõgo la
if I-neg. rabbit this kill we pos-fut-sleep-hunger in-
If I don't kill this rabbit, we will go to sleep hungry

bi." Dozo-čɛ tagama-ra ǰona ǰona ka taga
today. hunter walk-pst. quick quick to go
today." The hunter walked quickly to go and

kɔrɔ sani kõnɔ a-ka so sira-la. Kɔrɔ sani
old rabbit wait for 3rd-poss-home way-on. old rabbit
wait for Sir Rabbit on his way home. When Sir

tĩmɛ-tɔ se-ni a kɛrɛ-fɛ čɛ
pass-pr part. arrive-pst part him side-near man
Rabbit passing came near him, the man

ka a faga. Kabini o lõ ko-ñuma-lõ-beria damina-la
pst-it-kill. since that day ingratitude begin-pst.
killed it. From that day ingratitude has existed

dunuña na. Sisã ni i ka koñuma kɛ mɔgɔ mĩ
world in. now if you pst-benefit make person-who
in the world. So now when you do someone a favor,

ye o tigi-le be i sara ni ǰugu-ma ye.
to-that one-emph. aux.-you-repay with worst-compar. with.
he repays you with something worse.

Ka o sɔrɔ yɔrɔ-mĩ, ka o bla ye.
to-that-find place-where to that leave there.
Leave it where you found it.

Dyula
Intermediate
Lesson Two

kɔrɔ	sani	ka-masačɛ-	dẽ-muso -	ta - ña - mi - mã
			child-girl	take-way-which-in
old (resp.)	rabbit	pst. king	daughter	marry

"How the Rabbit Married the King's Daughter."

O wagati la	sogo-u	tũbe	kuma-na	yo
that-epoch-in	animal-pl.	imperf-aux.	speak-pr part.	like
In that epoch the animals were speaking like				

mɔgɔ-u.	Masačɛ	kelẽ	tũbe	o wagati	ǰamanã
person-pl.	king	one/a	imperf-aux.	that-epoch	country
people.	A (certain) king was in command of a (certain)				

kelẽ	tigiya la.	Dẽ-muso	kelẽ	pe	tũbe
one/some	command-in.	child-female	one	only	imperf-aux.
country in that epoch.		This one (king) had only			

o le	bolo.	Dẽ-muso	ni	boñã-na
that-emph. one	hand.	child-female	this/that	grow up-past
one daughter.		That daughter grew up		

ka kɛ	sũguru	ñamaba	ye.	Masačɛ
to-become	young lady	pretty/beautiful	-/v.	king
and became a beautiful young lady.				The king

tũtɛ	a fɛ	ka a dẽ-muso	di	čɛ si ma.
imperf-neg.	want	to-his-child-female	give	man-any-to.
did not want to give his daughter to any man.				

ǰamana	kãbele-u	bɛ	tũbe	sũguru	ni
country	young man-pl.	all	imperf-aux.	young girl	that

All the young men of the country loved that young girl.

nↄfɛ	Mogo-u	tũbe	bↄ-la
to be often after/look for/want.	person-pl.	imperf-aux.	come from-pres. part.

People (men) were coming from

ǰamana	wɛrɛ-u la	ka na	a	kofↄ	furu-la.
country(s)	other-pl-from/in	to-come	her	ask for	marriage-in.

the other countries in order to ask for her (hand) in marriage.

O tumana la	fona,	sogo-u	tũbe	se
that-epoch-in	also	animal-pl.	imperf-aux.	can

Also in that time animals were able to

ka mↄgↄ-u furu.	Lõ	kelẽ,	masačɛ	ka a fↄ	ko
to-person-pl-marry.	day	one	king	pst-him-say	that

marry people. One day the king said himself that

a tɛna	a dẽ-muso	di	mↄgↄ si ma	fↄ
he-neg-fut.	his-child-female	give	person-any-to	except

he would not give his daughter to any person except

mĩ tigi	ka so čɛmãčɛ la	sira-ǰu-ba
who-owner	past-town-center-in	'baobab', monkey bread-tree-big

the one who (could) with one (arrow shot) put an arrow through

sɔgɔ ka lɔ-tīmɛ ni karākisɛ kelē ye.
pierce/penetrate to-make-traverse with-arrow one -/w.
the big monkey-bread tree in the center of town.

J̌eli-u ka tāmā gbisi ka ǰamana mɔgɔ bɛ
beat/pound
town crier-pl. past-drum-play to-country people-all
The town criers beat the drum to make it known in the news to

la-lō-ko-ya a kibaro la. Hali ǰamana sogo-u
make-know-thing-noun-it-news-in. even country animal-pl.
everybody in the country. Even all the animals of the

bɛ ka o-le kibaro lamē.
all pst-that-emph.-news-listen to.
country heard that news.

U be ka u yɛrɛ labē ka lō ba ni kōno.
they-all-pst-they-refl-get ready to-day-great-that-wait for.
They all got ready to wait for that great day.

Kɔrɔ sani fana tũ-be-afɛ ka-masačɛ dē-muso
sir rabbit also imperf-aux-want to-king child-female
Sir Rabbit also was wanting to marry the king's daughter.

furu. A tũka lō fana ko mɔgɔ-si
marry. he-imperf-pst-know also/too that person-any/no
He also had known that nobody

tɛ na se ka sira-ǰu-ba čɛ-la-timɛ
neg-fut-can/be able to tree-big middle-make-pass through
would be able to shoot through the middle of the big tree

ni karã kisɛ ñə kelẽ ye. A ka a lõ
bow-piece of
with arrow time, i.e. shot-one-/w. he-pst-it-know
with one shot of the arrow. He also had known

fana ko ni fãga ma ko mi ña kiya
also that if strength neg. thing which carry out cleverness
that only cleverness can solve problems which can't be

be se ka o ña. O kosõ, . a wiri la
aux-can to-that-carry out. that because of he-get up-pst.
solved by strength. That is why he got up

ka taga Ngɔrɔni dari. A ko,
(an insect) (to) plead, supplicate,
to-go wood-borer ask for help. he said,
and went to plead with the wood-borer. He said,

"Ngɔrɔni, i-le-yɛrɛ ka a lõ ko Nne teri
wood-borer you-emph-reflex. pst-it-know that I-emph. friend
"Wood-borer, you know that I don't have another friend

wɛrɛ tɛ se ka i-le bɔ. Nne yɛrɛ fana
other neg-can to-you-emph-equals. I-emph. reflex. also
who equals you. I also know

ka o lõ	o-le	kosõ	N-bena
habit. pres-that-know	that-emph.	why/because	I-aux-come

that that is why I am coming

i dari.	I ye ñã N ma,
you-ask for help/supplicate.	you-aux-forgive-me-to,

to ask you for help.

ka N dɛmɛ.	M be a fɛ	i be sira ǰuba	sɔgɔ
to-me-help.	I-aux-want	you-aux-tree	bore through/pierce

I want you to bore through the monkey-bread tree

N ñɛ	a	čɛmãčɛ la	sani	ka lõ ba se.	Su-o-su
me-for	its	center-in	by	to-day-great-arrive.	every night

in its center for me in time for the great day. Every night

i be se	ka dɔ sẽ	a la	furrfɔ	ka sɔgɔ
you-aux-can	to-some-bore	it-in	until	to penetrate/pierce

you can bore some in it until you bore completely

peu.	Ni	i bã na	fɛ̃-o-fɛ̃
finish up completely.	when	you-finish-pst.	everything

through it. When you finish,

ka di	i yɛ	N be na	a di	i ma."
cond pres-like	you-to/for	I-aux-fut.	it-give	you-to.

I will give you everything you would like."

Ngɔrɔni ka bara dabɔ o lõw kelẽ bɛ.
door-open
wood-borer pst-work-begin that-day just one all.
The wood-borer began the work just that same day.

A bã-ni kɔ, sani ka dĩga datugu
it-finish-pst part-after rabbit pst-hole-close
After finishing it, the rabbit closed the hole

ni tarã tarã ba furo-ye. Mɔgɔ si ma kɛ
with-spider -web-with. people any neg. d.c.
with a spider web. No one was aware of

o-koña karama sani ni Ngɔrɔni čɛ.
that-they be aware of rabbit and wood-borer between.
what was between the rabbit and the wood-borer.

Masačɛ tũ-ka lõw mi sigi o lõw se-la.
king imperf-pst day-which set aside that-day arrive-pst.
The day which the king had set aside arrived.

J̌amana mɔgɔ-u ni a sogo-u bɛ ka ñɔgɔ
country people-pl. and its-animal-pl-all past-each other
All of the country's people and its animals met under

kũ bẽ sira-ǰuuba-kɔrɔ. Mogo-u bɛ ka tĩmɛ
head-meet big tree-under. person-pl. all pst-to pass
the monkey-bread tree. Everybody passed (the tree)

kelẽ-kelẽ.	Lonã mi u	bɔ-la	ǰamana
in turn, one after the other	foreigner-who-pl.	come-pst.	country

one after the other. The foreigners who came from the other

wɛrɛ la	(o-lugu)	ka bo-ni	damina	fɔlɔ.
other-from/in	that-pl. those	pst-shoot-pst part	begin	first.

country, they took the first shot.

O lugu	bɛ	kãña-na	kelẽ-kelẽ.
that-pl. those	all	fail/flunk-pst.	one after the other.

All of them failed one after the other.

O lugu	kɔ	sa	masačɛ	yɛrɛ ta ǰamana	kãbele-u
that-pl. those	after	then	king	reflex-poss-country	young men-pl.

Then after them, the young men of the king's own country

tĩmɛ-na	kelẽ-kelẽ	ñɔgɔ-kɔ.	O lugu
pass-pst.	one after the other	each other-after.	that-pl. those

tried in turn one after the other. They

fana	bɛ	kãña-na.	U bɛ ta	karãkisɛ-u	tũbe
also	all	fail-pst.	they-all-poss.	arrow-pl.	imperf-aux.

also failed. All of their arrows were stopped

danã	yiri	fara la.	Masačɛ ka ǰamana	mɔgɔ-u bɛ
stop-pst.	tree	bark-in/at.	king-poss-country	person-pl-all

in the bark of the tree. Then when all the people of the

kāña-na tumā mī sa, sogo-u ka a damina.
fail-pst. movement-when then/so animal-pl. pst-it-start/begin.
king's country failed, so then the animals began.

Sama ka a flɛ fɔlɔ. A ka yiri sū ma fururr
until, for
elephant pst. try first. he-pst-tree aim-at a while
The elephant tried first. He aimed at the tree for a while,

ka karā ǰuru sāmā ni a fāga bɛ ye, ka karākisɛ
pst-bow-cord-draw with-his-strength-all-d.c. pst-arrow
he drew back the bowstring with all his strength and shot

bla. Karākisɛ taga-tɔ ka fle fyɛ
let go/shoot. arrow go-pr. part-pst whistle-blow/make
the arrow. The arrow went whistling (hissing), but it

Nga a fana dā-na yiri fara-la. J̌amana bɛ
but-it-also stop-pst. tree bark-in/at. country all
also stopped in the bark of the tree. Everybody

bori-la kataga a nō flɛ. Bɛ tūbe
hurry-pst. to go its-trace see. all imperf-aux.
hurried to see its trace. Everybody

a ǰate-la ko a timɛ-na yiri-la
it-count/believe-pres. part that it pass-pst. tree-through
was believing that it passed through the tree

kasᵓrɔ a tũma se a a· čema yɛrɛ.
when/before it imperf-neg-did/can its-center own/even.
even when it was not even to the center.

Sama kɔ ǰara na-nã. O fana kaña-na.
elephant after lion come-pst. it also fail-pst.
After the elephant came the lion. He also failed.

Sigi, wara ani mɛri bɛ tĩmɛ-na.
buffalo panther then/and hippopotamus all pass-pst.
The buffalo, panther and hippopotamus all tried.

Sani-ta-tuma na-na se sa. A wiri-la
rabbit-poss-turn come-pst arrive then. it-stand up-pst
Then the rabbit's turn came. He stood up

ka ǰamana bɛ fo. A ka masačɛ fo.
to crowd/country all greet. it-pst-king-greet/salute.
to greet everybody. He greeted the king.

A ka a dẽ-muso suguru fo. O-lõw na
he-pst-his-child-girl young greet. that-day-on
He greeted his young daughter. On that day

a tũka fani ñuma dɔ dõw,
he-imperf-pst clothes handsome/beautiful a/some wear
he had worn a handsome coat,

ka samara ñuma ni fugula ñuma fana
pst shoes nice/beautiful and hat beautiful too/also
also nice shoes and an attractive hat.

dɔ̃w. A lɔ-ni ka karã ta, ɟamana bɛ
wear. he-stand up-pst to-bow-take country/crowd-all
When he stood up to take a bow, everybody

ka tɛgɛ fɔ. Ñãgboya kosõ, sama, ɟara ni
pst-hand play. jealousy because elephant lion and
clapped. Because of jealousy, the elephant, lion

suruku-u tũbe yɛrɛla a ma.
hyena-pl. imperf-aux. laugh-at-it-at.
and hyenas were laughing at him.

U tũbe ɜ fɔ-la ko, "He, ã-nugu bɛ kaña-na
they-imperf-aux-say-pr. part. that excl. we-pl-all fail-pst
They were saying, "Há, how can the rabbit

yɔrɔ mĩ nã sani be se ka mune ñã ye?"
place-which-in rabbit aux-can to-what-succeed there.
succeed where all of us failed?"

Sani ka a yɛrɛ labɛ, ka a kũbiri sigi,
rabbit pst-it-reflex. get ready pst-it-knee set down
The rabbit readied himself, kneeled down,

ka dīga suma fururr ka karãkisɛ bla.
pst hole to aim at until/for a while pst arrow let go.
aimed at the hole for a while, and shot the arrow.

Karãkisɛ telẽ-na dīga da la
arrow go directly, aim-pst hole mouth-in/at
The arrow went directly in the mouth of the hole,

ka tarãdarãba-fũro bɔ dīga da-la, ka taga gbagbã
to- cobweb-skin take off hole mouth-in to-go dust
taking off the cobweb (at the mouth of the hole), and raising

wiri yiri kɔfɛ. J̌amana bɛ bori-la ka yɔrɔ flɛ.
raise tree behind. crowd all run-pst. to-place look at.
dust behind the tree. Everybody ran to look at the trace.

Sisi tũbe bɔ-la karãkisɛ (tīmɛ)
smoke imperf-aux. go out of-pr. part. arrow (pass)
Smoke was coming out of the arrow's

nõ na. J̌amana ka tɛgɛ-fɔ tugu sani ye.
wake, trace-in/at. crowd pst-hand-play again rabbit-for.
wake. The crowd again applauded the rabbit.

Sani ta-ra sa ka a kũbiri sigi tugu, a ka masačɛ
rabbit go-pst so to-it-knee set down again it-to-king
Then the rabbit went to kneel down and greet the king

fo ka a dẽ-muso fo. Masačɛ wiri-la
greet to-his-child-female greet. king stand up-pst.
and his daughter again. The king stood up

a ka sani fo ani ka a tãdo.
he-pst-rabbit greet and pst-it-congratulate.
and greeted and congratulated the rabbit.

A ka dẽ-muso boro minã J̌amana bɛ ñana
he-pst-child-female hand take people all in front of
He (king) took his daughter's hand and gave her to the rabbit

ka a di sani ma. Kɔrɔ sani ka sũguru
to-her-give rabbit-to. Sir rabbit pst. young girl
in front of everybody. And thus Sir Rabbit got

ñumaba ni sɔrɔ a kiya kosõ.
pretty-very and his cunning by.
that very beautiful young girl by his cleverness.

Ã kakã ka a lõ ko fãga ma komi ña
we-must to know that strength neg. whatever arrange
We should know that only by cleverness can one succeed

kiya le be se ka o labɛ̃.
cunning only aux. can to-that-succeed.
where by strength one cannot.

BASIC DYULA

Comprehension Workbook

Ronald W. Long

and

Raoul S. Diomandé

First Draft

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office
of Education Contract OEC 3-7-070301-1526

1.3 Dialog Variation: Fill in the blanks with any correct form and translate:

A

I ni ______, Fanta.

______ ______ ka kɛnɛ.

B

______ ______ kɛnɛ.

I dẽu ______ ?

A

A ma ______.

Ã be ______.

1.4 Comprehension Questions:

C1 (1) What time of day is it?
a. 4 PM - 9 PM c. 9 PM - 4 AM
b. 11 AM - 4 PM d. 4 AM - 11 AM

(2) Who is kɛnɛ?
a. the first speaker
b. the second speaker

(3) When will B see A?
a. tomorrow c. tonight
b. later d. next week

C2 (1) A is asking about Fanta's ______ .
a. children c. husband
b. sister d. brother

(2) B will see A again when?
a. later c. tomorrow
b. Friday d. market day

(3) A is probably a ______.
a. man
b. woman
c. child

2.3 Dialog Variation: Fill in the blanks and translate the following dialog:

A

I ni ______ Ousmane.

B

______, hɛrɛ ______, Sidi?

A

______ dorō.

______ dōw?

B

______ ka kɛnɛ.

i ______ dōw?

A

_____ ka ______.

2.4 Comprehension Questions

C1. (1) a. Who does Abou ask about? ____________.

b. What form (word) does he use? ____________.

(2) What time of evening is it? ____________.
a. early
b. late
c. not evening at all

C2. (1) After Ousmane's greeting, Sidi asks,
a. How he spent the morning?
b. How he spent his evening?
c. How he spent the night?

(2) Which speaker has had 'only trouble'?
a. Ousmane
b. Sidi

(3) Sidi asks about Ousmane's ____________.
a. mother c. brother
b. father d. sister

3.3 Dialog Variation: Fill in the blanks and then translate the following dialog. Lengthen the conversation if you can.

A

Sita, ______ ka Mamery ______ ?

S

______, ______ tũma a ______ fɔlɔ.

A

Mamery Sila ______.

3.4 Comprehension Questions:

Cl. (1) In introducing Ami the speaker asked,
- a. Do you know Ami?
- b. Have you seen Ami?
- c. Have you met Ami?

(2) Who was introduced to whom?

a. Sekow to Ami	c. Ami to Sekow
b. Ami to Daouda	d. Sekow to Daouda

(3) When will Sekow see Ami again?

a. later	c. this evening
b. tomorrow	d. tonight

C2. (1) Who is Adama introducing?
a. his older brother.
b. his younger sister.
c. his younger brother.

(2) Mory is a ____________.
a. a driver
b. a trader
c. a teacher

(3) Where does Mory work?

In ____________.

4.3 Dialog Variation: Fill in the following blanks with one possible answer.

A

Sidi, __________.

B

Mba, __________.

O mɔgɔ be ______ ye.

A

__________________.

N fa _____ dɔ tũ dõw.

4.4 Comprehension Questions. Answer in Dyula

C1 (1) Who does Adama ask about, and where does he live?

Name ________________ Location __________________

(2) Who knows Mory's father? ____________.

(3) Why does everyone know Mory's father?

____.

C2 (1) What does Baba mean when he asks 'I le dõw?'? '

____.

(2) Who is Ousmane?

__________________________.

5.3 Dialog Variation: Fill in the blanks.

A

Mamery, ______ be ______ ?

B

Ã-ã, a ______ bara la bi.

A

Nga, i ______ taga ______ lõ wa?

B

N-ne ko a ______ Ayamé ______.

5.4 Comprehension Questions:

C1. (1) When did Ousmane go to Bouaflé?
a. yesterday
b. Friday
c. Sunday
d. Wednesday

(2) Where is Bouaflé?
a. near Dabou
b. around Daloa
c. near Daloa
d. on the other side of Daloa

(3) What is Adama going to do?
a. go to Bouaflé
b. go to Daloa
c. find Ousmane in Daloa

C2. (1) Where is Ami?
a. at home
b. at market
c. at Bouaflé
d. at market in Bouaké

(2) When did she go?
a. Thursday
b. Friday
c. Wednesday
d. Saturday

6.3 Dialog Variation: Fill in the blanks.

A

Sita, i ni ________.

______ ka i ______ na yã ______ ?

B

Ami be ______ ______ ko i ______
a dɛmɛ.

A

Ka ______ mã na ?

B

Ami ______ be dɛmɛ- ______ la dorõ.

6.4 Comprehension Questions:

C1. (1) What does Bob want? Where does he want who to go to do what?

____________________________ ____________________________

(2) Does the person asked agree to do the favor?
a. Yes or No
b. Specifically, how did he answer? Answer in English.

____

C2. (1) The first speaker asks about Mory's ________________.

(2) Where has she gone? ____________________________.

(3) What does the speaker want Mory's sibling to do ?

____.

7.3 Dialog Variation: Fill in the blanks and then translate the following dialog.

Cl. Situation: Adama and Daouda are near Badika and Tafiré. They are asking about the markets in these towns.

Adama

____ __________ be lɔgɔ ye Badikaha?

Daouda

__________-lõne be yɛ̃ ______ ye.

A

Lõ ɟumale _____ lɔgɔ _____ Tafiré?

D

Bile be ___________ yɛ̃.

A

N _________ be ɟaba kɛnɛ dɔɔni.

I bena ________ ka taga

_____ N _____ Tafiré bi?

7.4 Comprehension Questions. Answer the following with complete Dyula sentences.

1. Lɔgɔ be lõ ǰuma Daloa?

2. Lõ ǰumale be lɔgɔ ye Gõnaté?

3. Raoul makoya be mũ na?

4. Tamati be fyɛrɛ Gõnaté wa?

8.3 Dialog Variation: Fill in the blanks of the following dialog, and then translate it.

Ken

Eh, Mamadou ______ ______ gbata nĩ na dɛ.

Mamadou

______ be yẽ ?

Ken

______ ______ ______ be yẽ.

Mamadou

Fẽ ______ sã lɔgɔ be i la?

Ken

N be a fɛ ka ______ kelẽne ______.

Mamadou

Ken, ______________ nĩ flɛ.

Ken

A ka di ______ ______ kosɔbe.

8.4 Comprehension Questions:

1. How many chickens does Bob want to see? ______________
2. How many chickens does Bob want to buy? ______________
3. How much will Bob have to pay for the chickens? ______________

9.3 Dialog Variation: Fill in the blanks of the following dialog and translate it.

Asita

Kãbele, i be _____ fɛ _____ ?

Fred

N be _____ _____ ñinina.

Asita

_____ _____ suguya kelẽ-kelẽ be _____ _____ yã.

Fred

Namasa ǰau be _____ _____?

Asita

_____ _____ be _____ tã-tã.

Fred

_____ _____ __________ ka dɔɔnĩ bɔ o la,

__________ _____ _____ ka ča kosɔbe.

9.4 Comprehension Questions:

1. What does Don call Samir? How does he address him? _______________
2. What does Don want to buy? _______________
3. What is Samir's first price? _______________
4. How much does he agree to reduce his price? _______________

10.5 Text

Dumuni sɔrɔ ko ma gbɛlɛ Man.

Ni i se-la mobiligar drɔ̃ i

be dumuni fɛ̃ fyere-la-u sigi-ni ye

sira dala yɔrɔbɛ. Dɔu be kaba J̌e-ni,

dɔu be a bereke-ni fyere. Muso dɔu

be ku yirã. Dɔu yɛrɛ yarayara ni

ku bereke ye u kũ. Sogo fyere-la-u

fana be yɛ̃. Ni i fana be a

fɛ ka i sigi ka dumuni ñanama kɛ,

i be se ka taga wotelniu

dɔ la.

Vocabulary (for Sec. 10.5)

mobiligar	car station, taxi stand
kaba	corn
ñanama	real meal (not a snack)
dala	along
yɛrɛ	even
ka ǰēni	to burn
ka bereke	to boil
ka yirā	to fry
dumuni fɛ̄ fyerela	food seller

11.5 Text

Wotel-ni-u ka ñi kosɔbɛ.

U ka dumu-ni saniñɛ-ñi be ka timɛ

yara-la-u ta kā. Vakaba ta wotel-le

be ǰona ye sāze fyere yɔrɔ dafɛ.

A kōnɔ̄-nɔ yɔrɔ saniñɛ-nī be tuma bɛ.

A ma bō kosɔbɛ. Tabɛli ǰa-ǰā saba

sēmɛ-nī be dana na ka bɔ kīnīboro la

ka taga numāboro fɛ.

11.5 Cont.

Lõ-o-lõ Vakaba be fɛ̃ suguya kura tobiri ka a fara lɔ̃ bɛ kakɔrɔ dumini fɛ̃ čama-u kã. Lõ-o-lõ kõni i be se ka to, suna, kini, zagamɛ, sisɛ yirani ni sogo yirani sɔrɔ yɛ̃. Olugu kɔ a be to ka sisɛ, kiri yirani, salati, biftek, makaroni, hariko ani pɛti pwa kɛ sɔ.

Vocabulary

ka saniñɛ

ka timɛ ... kā

ka fara ... kā

ka to ... sɔ

sāze

dana

kiri

to

suna

kini

zagamɛ

hariko

kakɔrɔ

kɔni

12.5 Text

Mɔgɔ be se ka bō suguya čama sɔrɔ Kadivwari dugu mēsɛ̄-ni-u la. O dugu mēsɛ̄-ni-u la, bō čama be bō muso-le ye. Bō muso-u bɛ be kōnɔ̄ kelē-ne ye. Kurā tɛ u la. J̌i fana tɛ u la. Ñēgɛ̄ fana tɛ kɛla u la. O bō muso-u kɔ mɔgɔ be se ka bō ǰā čama sɔrɔ. Ni dugu ka kɛ kobida ye, kurā be sɔrɔ a kōnɔ̄. O-tumā ǰi ni kurā be se ka sɔrɔ bō ǰā u la. Ñēgɛ̄ be kɛ o bō ǰā čama kōnɔ̄ kamasɔrɔ kōnɔ̄ čama be u la.

12.5 Cont.

O dɔ-u be se ka kɛ, kōnɔ̄ fla, saba, naani, wala kōnɔ̄ duru ni se ka kɛ bōtigi ye.

13.5 Text

Wagati fla-le be sã kõnɔ ãu ta ǰamana la: samaǰi ani fow. Samaǰi-le be sãǰi bẽ wagati ye. Sã dɔ u la samaǰi be ǰãña ka tĩmɛ fow kã. Nga o sãu ma ča. Samaǰi-le be foro bara kɛ tuma ye. (Fow be daminɛ samaǰi kɔ.) Fow be daminɛ ni nẽnɛ ba tuma ye Decembre ni Janvier karo-le la. Ni o tuma tĩmɛ-na, tara ba tele wagati be daminɛ sa. Mɔgɔ čama be taga safarifɛ fow tele la. Nga dɔu be u ka foro bara kɛ fow la fana. U be tu

13.5 Cont.

tɛgɛ, u be foro-u ladẽnɛ ka samaǰi

kɔnɔ. Dɔu be dani kɛ.

Mɔgɔ čama be boro la bara-u ani

so bara-u kɛ fow-le la.

Vocabulary (for 13.5)

wagati	season, weather, period
samaǰi	rainy season
fow	dry season
fow tele	dry season
safari fɛ	travel for trading
foro	farm, plantation
dani	weaving (n) (from ka dā, to weave)
ča	many
ka daminɛ	to begin
ka tɛgɛ	to cut
ka ladēnɛ	to prepare, arrange, make ready
ka ǰaña	to become longer

14.5 Text

Dyula muso ñɔgɔnɔ̃ bara-kɛla ka dɔgɔ fara-fĩ-na muso-u la. Dyula muso be bara bɛ suguya dɔ kɛ. Ni Dyula muso be sẽnɛ-kɛla kũ, a be sẽnɛ bara kɛ; a be gba kɛ a dẽ-u lamõ. A be a čɛ ni dẽ-u bɛ ka fani-u kwo ka fara a yɛrɛ ta u kã. Ni sẽnɛ bara ba-na, a be yɛrɛma-li kɛ ka dẽbaya bɛ makoya laña. Ni Dyula muso ka kɛ safɛri-kɛla kũ, a fana be ɟao kɛ ka fara a ka sokõnɔ̃ bara kã. Dyula muso dɔ-u be fɛ̃tigi ye katĩmɛ čɛ-u kã kamasɔrɔ u

14.5 Cont.

ka bara kɛ koɟuguya ni u heriɟɛgɛ fɛ.
Nga hali ni Dyula muso kɛla fɛ̃tigi ye
ña-o-ña a tɛ se ka a yɛrɛ fisaya
a čɛ kã; a tɛ yɛrɛ bõña
a ka sokõnɔ̃ bara ni a čɛ labato ma.
Fɔlɔ-fɔlɔ Dyula muso ka fosi tũ-tɛ poliki
la. Nga sisã, muso be u seĩ bla
dugu ni ɟama ko bɛ la.

Vocabulary

-kɛla	-er (suffix indicating occupation, e.g. worker, farmer)

farafina	African
sēnɛ	farm
yɛrɛmali	trading
bēbaya	family
labato	respect, worship
poliki	politics
sēi	foot

be ... kũ	to be married to
ka bara	to work
ka lamõ	to bring up, to rear (e.g., children)

ka kwo	alternant for ka ko, 'to wash'
ka fara ... kā	to add to
ka bā	to end, finish
ka laña	to satisfy, to do up
ka safɛri kɛ	to trade
ka ǰao kɛ	to trade
ka bõña	to respect

15.5 Text

Bueidē sɔrɔ ko ma gbɛlɛ.

Nga a bɛrɛbɛrɛ-le sɔrɔ ma di. Sisā baradē-u čama tɛ fosi fɛ wari kɔ. U ta fosi tɛ mɔgɔ ni mɔgɔ čɛ lĩberia ko la. U tɛ mɔgɔ-u bõña čogo lõ. Tũma dɔ-u i be mɔgɔ dɔ sɔrɔ mĩ be se bara-la kosɔbɛ. Nga i tɛ se ka a mara ka mɛ̃ a bɔ-čogo kosõ. Bueidē ñuma be bara kɛ ka ña. A be mɔgɔ bɛ bõña. A kakā ka lõna, dugudē, dɛ̃mēsē ni čɛmɔgɔba bɛ kɔrɔsi.

Mɔgɔ wɛrɛ-u bõña tɛ mɔgɔ si Bueidē bɛrɛ fana makā ka sõwñali kɛ.

Vocabulary

liberia	trust
ka bõña	to respect
ka mara	to hold, have the responsibility for
ka mɛ̃	to last; adv. for long
bɔ-čogo	behavior
ka ña	to make good, nice; adv. good, very well
lõna	guest
dugudẽ	countryman (someone familiar with a place)
čɛmɔgɔba	important person
ka kɔrɔsi	to respect, pay attention to
ka dɔgɔya	to lessen (to lower the status of)
sõwñali	stealing

16.5 Text

Sisã buedẽ bɛ lamara ma di. Dɔu kɔ̃ni be se bara la kosɔbe. Nga u bɔkoya kosõ u tɛ se ka to barada kelẽ na. Hali ni mɔgɔ ma u gbɛ̃, u be muruti u yɛrɛ ma. Ni mɔgɔ ka u makũma drɔ̃ u be fũnu hali ni ǰo ma kɛ u fɛ. U kũ ka gbɛlɛ, u tɛ mɔgɔ kã-mɛ̃ ani u tɛ mɔgɔ boña čogo lõ. Nga mɔgɔ mĩ bɛ̃-na u brɛbrɛ ma, a-tigi tɛ tɔrɔ. Hali ni olugu fri-la wala ni tiñẽ-ni kɛra u bolo, mɔgɔ kakã ka la a la ko u ma a lawili a ma. I ka fɔ u ye ko u kanã

16.5 Cont.

ko mī kɛ u tɛ o kɛ abadā.
U be malo mɔgɔ ma. (U be
mɔgɔ bōña). O kosō, hali ni olugu
frila wala ni tiñē-ni kɛla u bolo,
mɔgɔ makā ka ǰāma u ma. Mɔgɔ kakā ka
u ladē-le drō kamasɔrɔ u be ladilikā
mɛ̄. Ani u be maroya kosɔbe.

16.5 Cont.

ko mī kɛ u tɛ o kɛ abadā.

U be malo mɔgɔ ma. (U be

mɔgɔ bõña). O kosō, hali ni olugu

frila wala ni tiñē-ni kɛla u bolo,

mɔgɔ makā ka ɟāma u ma. Mɔgɔ kakā ka

u ladē-le drō kamasɔrɔ u be ladilikā

mɛ̄. Ani u be maroya kosɔbe.

16.5 Cont.

ko mī kɛ u tɛ o kɛ abadā.
U be malo mɔgɔ ma. (U be
mɔgɔ bõña). O kosõ, hali ni olugu
frila wala ni tiñē-ni kɛla u bolo,
mɔgɔ makā ka ɟāma u ma. Mɔgɔ kakā ka
u ladē-le drō kamasɔrɔ u be ladilikā
mɛ̄. Ani u be maroya kosɔbe.

Vocabulary

ka lamara	to hold, keep (freely--get along with)
bɔkɔ̄ya	behavior
ka to	to hold, to stay at (e.g., a job)
barada	job
ka gbɛ̄	to fire, chase away
muruti	revolt
ka makūma	to criticize
ka fūnu	to swell, get angry
kā ... ka mɛ̄	to listen, understand
ka bɛ̄ ... ma	to come across
brɛbrɛ	good
ka la ... la	to believe
ka lawili ... ma	to do (something) on purpose
abadā	never, ever
ka malo	to be shy, shy away
ka frila	to be mistaken
ka ǰāma ... ma	to criticize, scold
ka ladē	to counsel, advise
ladilikā	advice
maroya	sensitive

idiomatic construction

ni tiñē-ni kɛra u bolo (lit., 'if breakage happens in their-hand') 'if they accidentally break something'

17.5 Text

Dyula ǰamana la, bolola-bara-kɛla sugu ka ča. Siaki-u wala numu-u be nɛgɛ bara kɛ. Olugu be daba, muru-u ani nɛgɛ-lama fɛ̃ bɛ suguya kelẽ-kelẽ ladẽnɛ. Yiri-siẽna olugu fana be yɛ̃. Olugu-le be bõda-u, tabeli-u, sigilã-u ni yiri-lama fɛ̃ bɛ kɛ.

Dani-kɛla-ũ be ǰese layɛrɛma ka kɛ fani ye. J̌eli-u-le ta be baro bara ye. Olugu-le be samara-u, bɔrɔ-u, čɛsirigboro-u, kãnasɛbɛ-u, gbaña-u ni muru-da bɛ ladẽne. J̌eli-u čɛ-ma-u-le be gboro bara kɛ. U muso-ma-u be bɔgɔ bara kɛ. U be daga bɛ suguya kelẽ-kelẽ lɔ,

17.5 Cont.

ka ta ɟi daga ma ka taga se

tobiri daga bɛ suguya kelē-kelē ma. Tubabu

lampa-u tūma na Dyula ɟamana-u la tūma mī

na bā, ɟeli muso-u-le tūbe fitina dagani lɔ.

Turu tūbe kɛ o daga-ni-u-le kōnō ka

ɟese bla u la mesi ye. Fɔlɔ-fɔlɔ, Dyula

dugu-u la, dugu mɔgɔ bɛ-le tūbe bɛ̄

ka nōgɔ̄ dɛmɛ bō lɔ la. Nga sisā,

bō lɔ fana kɛla mɔgɔ dɔ-u ta bara

ye dāna. O mɔgɔ-u be bō

lɔ karā. Olugu tɔgɔ be mōzō-u.

Vocabulary

bololabarakɛla	craftsman
siaki	blacksmith
numu	blacksmith
nɛgɛ	metal
daba aaa	hoe
muru	knife
-lama	suffix like -en in English, e.g. wood-en
yirisiēna	carpenter
bōda	door
yiri	wood; tree
danikɛla	weaver
ka layɛrɛma	to make change (into)
ǰeli	a caste, leather workers, potters (oral historians (griot) which serve chiefs are also ǰeli.) .
baro	leather
samara	shoe
čɛsirigboro	belt
kānasɛbɛ	necklace
gbaña	whip
muruda	knife sheath
čɛma	male (not female)
musoma	female
bɔgɔ	clay
daga	jar
tubabu	European (colonial, white man's)
tūma	time, moment
tura	oil, kerosene
ǰese	thread
mesi	which
ka bɛ̃	to get together, meet
ka lɔ	to build, make
dāna	particularly
ka karā	to learn
mōzō	(Fr.) maçon, builder

18.5 Text

Lõ-ba-lõ-u čayana sisã ãu ka ǰamana la. Fɔlɔ misimiu ta lõ-ba-lõu dã-ne tũbe bramɔgɔlafa, sũkaro seri (seri dẽni) ani lɛyã seri (seriba) ye. Olugu kɔ, tubabu tele la, ãu fana tũbe Franzi fɛti-u fara ãu ta lõbau kã. Nga kabini ãu ta ǰamana kɛra a yɛrɛ ta ye, Août karo tele worõfla kɛra ãu ta lõ-ba bɛ rɔ berebereba ye. Kodiwari ka mĩu be nazara-sira tagama fana ta lõ-ba-lõu be nazara lõ-bau ye ka fara ǰamana bɛ ta kã. Olugu ta feti ba kelẽ tɔgɔ be Noël, a kelẽ wɛrɛ tɔgɔ be Pâques. O fɛtiu kɔ, ǰamana bɛ be ñõgɔ̃ bɛ̃ janvier tele

18.5 Cont.

ɟona ni May karo tele ɟona ma.

Janvier tele ɟona be nazara-sira ta sã yɛlɛma ye. May tele ɟona, o be ɟamanau bɛ la barakɛlau ta lõ-ba-lõ ye.

Vocabulary

lōbalō	holiday
ka čaya	to increase
misimi	Muslim, Moslem
brɔmɔgɔlafa	feast day
sũkaro seri	Ramadan
(seri dēni)	(small prayer)
leyā seri (seriba)	big prayer day
tubabu	white man, European, colonial
Franzi	French
fɛti	holiday, festival
kaḅini	since
Aout	August
karo	month
berebereba	biggest
nazara sira	Christianity (white way)
ka fara ... kā	to add to
Nọël	Christmas
Paques	Easter
yɛlɛma	change

19.5 Text

Kodiwari bɔni be J̌ama
Čama ma kā ko sira fɛ. J̌ama dɔu
la, mɔgɔ bɛ be kā kelē fɔ. Nga
Kodiwari ta tɛ teN. Kā
mīu be fɔ Kodiwari be bi-wɔrɔ bɔ.
Nga kā ba mīu be fɔ tɔ
bɛ ye: olugu-le be Dyula kā, Baoulé
kā, Agni kā, Bete kā, Senoufo kā,
Wobe-Guere kā, Gouro kā, Abe kā,
Yacouba kā, Adjoukrou kā, ani Tagbana
kā ye. O kāu dɔu fɔbaga ka
ča dɔu ye. Nga mɔgɔ kōni be se
ka u bɛ fɔbaga kelē-kelē sɔrɔ J̌amana

19.5 Cont.

duguba bɛ la. Nga Dyula kã-ne fɔbaga
ka ča tɔ bɛ ye, kamasɔrɔ dugu ba
bɛ la yɛlɛmali čama be kɛ o-le la.
Mɔgɔ-mɔgɔ kõni tɛ Frenzi kã mɛ̃,
otigi kakã ka Dyula kã-ne fɔ ni
a be a fɛ ka kuma ni Baoulé
kã, Bete kã, Senoufo kã wala Agni
kã fɔbagau ye.

Vocabulary

ka bɔ ... ma	to be different from
ka bɔ	to come to, to be equal to
ka (verb only) tɔ ... ye	to be more (X) than ______
fɔbaga	speaker (of a language), player (of an instrument)
kelē-kelē	at least one
yɛlɛmali	trading, change, exchange
Frenzi	French

20.5 Text

Kã čama be fɔ Konowari.

J̌amana dɔ-u la mɔgɔ-u bɛ be kã kelẽ-ne fɔ. O ña ma u bɛ be ñɔ̃gɔ̃ kũma kã mɛ̃. Nga ni J̌amana kã čaya-ra ka Konowari ta bɔ, a be kɛ tɔrɔya čama sababu ye. A be J̌ama kutigi-u yɛrɛ tɔrɔ kamasɔrɔ u tɛ se ka kũma J̌ama bɛ ye kelẽ ye. U fana tɛ se ka J̌amana mɔgɔ bɛ konɔnɔ lõ kelẽ ye. O kosõ J̌amana bɛ kɛ ma di kelẽ ye kamasɔrɔ mɔgɔ-u bɛ̃ ma di kã kelẽ ma ni u tɛ ñɔ̃gɔ̃ kũma-kã mɛ̃.

20.5 Cont.

Kã kelẽ fɔ beliya tɔrɔya dã tɛ politiki sira ye. A be yɛrɛmali-kɛla-u fana tɔrɔ kamasɔrɔ ni u ma yɔrɔ mĩ mɔgɔ-u kã mɛ̃, u tɛ se ka fyereli wala sãni bɛrɛ sɔrɔ. O kosõ Dyula-ya-kɛla mĩ sigi ka kɛ Bouaké lamini nɔ̃, otigi tɛ se ka taga Gagnoa fã fɛ ka a yɛrɛ laña ye ikɔrɔ komi a tũbe Bouaké ña mĩ ma.

Vocabulary (for 20.5)

ña	way
ka čaya	to become many, grow in number
ka bɔ	to reach
sababu	cause, reason
konɔnɔ	thought
di	easy
bɛliya	to not do (negative)
yɛrɛmalikɛla	trader
Dyulayakɛla	trader
lamini	region, surrounding area
nɔ̃	in
fã	direction
ka laña	to do well
ikɔrɔ	immediately
komi	like, as

OE-BR
Must
FL

FROM:

ERIC FACILITY
SUITE 601
1735 EYE STREET, N. W.
WASHINGTON, D.C. 20006